

25 ~~mt~~
95

40

Library of
A. F. Anderson

Pater Noster.

ADDRESSES ON THE LORD'S PRAYER.

1909

SP26a
A. L. Royce.
Pater Noster.

ADDRESSES

ON

THE LORD'S PRAYER.

BY

W. J. SPARROW-SIMPSON, M.A.,

VICAR OF S. MARK'S, REGENT'S PARK.

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

LONDON :

J. MASTERS AND CO., 78, NEW BOND STREET.

1893.


~~PROPERTY OF LIBRARY~~

~~NORTHEASTERN COLLEGIATE BIBLE INSTITUTE~~

LONDON:
PRINTED BY J. MASTERS AND CO.,
ALBION BUILDINGS, S. BARTHOLOMEW CLOSE.

PREFACE.

THE following Addresses are the substance of a course of Instructions given in S. Mark's, Regent's Park. The writer must record his indebtedness to patristic sources for many explanations which these pages contain. The Addresses, originally given without notes, are now printed in deference to a desire expressed by some who heard them, to have them in a somewhat less transitory form.



Digitized by the Internet Archive
in 2024

CONTENTS.

	PAGE
WHEN YE PRAY, SAY, OUR FATHER	I
OUR FATHER	12
WHICH ART IN HEAVEN	26
i. HALLOWED BE THY NAME	38
ii. THY KINGDOM COME	53
iii. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN	70
iv. GIVE US THIS DAY OUR DAILY BREAD	85
v. FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US	102
vi. LEAD US NOT INTO TEMPTATION	119
vii. DELIVER US FROM EVIL	135

THE LORD'S PRAYER.

WHEN YE PRAY, SAY, OUR FATHER.

I.

1. GOING to religious men for instruction on prayer has always been a natural thing to do. Their experience is larger than ours. They will know how to express themselves aright before the Throne of Heaven. Whereas we, from a sense of our infirmities and failures, know not how to pray or what to pray for as we should. Hence to adopt the very language of devout men has been the common practice of the world. Approaching GOD with the words of the saintly psalmist upon their lips men have felt better able to address Him than in any language of their own. Nor is this true of the Psalms alone. The prayers of saintly men are continually adopted by following generations. The devotional books, drawn up in the first instance by some holy servant of GOD for his own private use, have afterwards become the daily prayers of thousands.

2. The public devotions of the Christian Church have always been of this character. They have not been left to the spontaneous effusions of the moment. They have contained the best devotions of the saintliest men in their happiest hours of calm communion with GOD. They are the prayers, the aspirations, the hopes, the desires which human nature at its highest heights has shown itself capable of attaining. Our own English Prayer Book bears this character in a remarkable degree. There is the song of the Blessed Virgin Mary. There is the departing hymn of old age in Simeon. There is the great hymn of praise commonly attributed to S. Ambrose and S. Augustine. There are the collects which for many centuries have been on Christian lips, and which have become more and more dear to us through incessant use. They have a peculiar consecration from the fact that saintly multitudes have repeated them. And there is the prayer of S. Chrysostom which every day concludes the devotions of the whole English Church.

3. Drawing near before the Throne with language such as this—consecrated by the immemorial usage of centuries—we gain a deeper realization of the Communion of Saints. Our fathers said these prayers in the generations before us. The dead repeated them. And as we in our day repeat them also, we are linked by identity of petition with the catholic past. We approach the throne of GOD with the words of holy men. We try to reach

their elevation. We follow them afar off. We are conscious of the wide interval which separates our hearts from their condition. But at least we claim some kindred with the saints. We are of the same household, of the same communion, of the same Church as they. We draw near to the same GOD in the same words, which fell from the lips of those who were long ago raised to higher regions in another and an undying world.

4. But if this be true when the words of our fellow men are upon our lips, certainly there is an immeasurably higher significance when we take upon our lips the prayer which CHRIST Himself has taught us. For then we no longer approach the Throne with the devotional language of mere fellow creatures—we are taking upon our lips the language of the SON of GOD. When we pray this prayer we draw near before GOD in the petitions He Himself has taught us. GOD has given us the words in which He would be addressed. He has taken pity upon our weakness. He has told us what to say. And surely if any words before the Throne can take effect they will be the words which are a perpetual reminder of His Incarnation. They speak to Him of the days when He lived as man among men. They are filled with earthly memories of the Galilean fields and sacred city walls. They are linked with Capernaum and Bethany and the Mount of Olives, and the “green hill far away.” They call up the

hour when the Twelve, in their fervent eagerness to be a little less unlike Him, came and besought Him to teach them how to pray. All this the words of the LORD'S Prayer are eloquent with, to-day as long ago. They still speak of human weakness, human want, human aspirations, human failures. They still plead for acceptance because first breathed through human lips, in the time of His humiliation, by very GOD Who is also very man.

They are the words of GOD. "He Who made us to live has taught us also to pray."¹ Has He not said, "Whatsoever ye shall ask the FATHER in MY name He will give it you?" And the prayer is offered in His name, for it is the prayer which He composed. No need to add in this prayer as in others, "through JESUS CHRIST our LORD." The very language and authorship of these sacred words proclaim that it is in virtue of His merits that we offer it. Well might a saintly writer exclaim: "Let us pray as GOD our Teacher has taught us. It is a loving and friendly prayer to beseech GOD with His own words, to come up to His ears in the prayer of CHRIST. When we make our prayer, let the FATHER acknowledge the words of His SON."²

The more we consider who the Author of this prayer really is, the more it assumes a position of unique authority. The Author of this prayer is

¹ S. Cyprian, *De Orat. Dom.* ii.

² *Ib.* iii.

Himself very GOD. Therefore He can teach us as no other, in what way, by what claims, in what terms, the Throne of Grace should be approached. Again, He Himself is our Creator. Therefore, none can realize as He His creature's needs. Once more, He is our Brother, He has entered upon our human experiences, borne our griefs and carried our sorrows, and through His own profound and awful experiences, understood what form of petitions would guide us best in the fundamental duty of prayer. This prayer accordingly stands alone in Christian esteem, for "the mouth of the LORD hath spoken it."

II.

Consider next the use of our LORD'S Prayer in Christendom.

I. We do not need to be told that the Apostles repeated it. It must necessarily have held the chief place in the devotions of S. Peter and S. John. Whenever the Jerusalem chamber was filled at the time of prayer, the command of JESUS CHRIST must have been remembered, and being remembered would be obeyed—"When ye pray, say, Our FATHER." It was not possible for any prayers of their own to be substituted for this. Other prayers there may have been: this prayer there must have been. It was spoken to them. It was given in response to their special requirement. Whatever others might do, whatever others might

think of it, their duty was unmistakable. When *ye pray, say, Our FATHER.*

Accordingly it is the most natural thing in the world to find that at S. Paul's farewell of the Church at Cæsarea ; after they had vainly endeavoured to retain him among them, they ceased, saying, "The will of the LORD be done."¹ They parted, with the language of the prayer which CHRIST had taught them. It is an intimation surely of the general use of the LORD'S Prayer in the Christian Church at that early date.²

And again, S. Paul's last words to Timothy are these : "And the LORD shall deliver me from every evil work, and will preserve me unto His heavenly kingdom : to Whom be glory for ever and ever. Amen."³ And what are these words but an echo of the LORD'S Prayer ?

2. The Church, since the death of the Apostles, has continued to assign to this prayer the chief place in all her public offices of devotion. It is repeated in the early forms of Eucharistic service. It had already become the subject of devotional explanations before S. John had been buried fifty years. Many of the great writers of Christendom during the early centuries commended it to the continuous use of the faithful in words of earnest eloquence. All Christendom everywhere with one united voice repeated the language of this prayer. The Church has clung to it with a pertinacity

¹ Acts xxi. 14.

² Wordsworth in loc.

³ 2 Tim. iv. 18.

which has provoked the wonder of the world. She has from early ages enshrined it in her highest acts of worship, in her most solemn approach to the Altar of GOD. She has repeated it with a frequency, with a monotony of reiteration which has given offence to many. Century after century this has gone on. Never for an hour has she ceased to pay the most reverent obedience to the command—
When ye pray, say, Our FATHER.

3. Such is the catholic practice ; and let us observe that the English Church has faithfully kept it. We have no public service without it. Is it round the font we are gathered, for the spiritual uses of the regenerating waters ? It is with the LORD'S Prayer that we crown it. Is it for the reception of the sevenfold gift of the SPIRIT in Confirmation ? Again the prayer which CHRIST has taught us. Is it at a marriage ? Still the LORD'S Prayer holds its own. Does the Church ordain her priests ? She accompanies it with the prayer of CHRIST. Every celebration repeats it as the first words after Communion. Every litany ; every daily office of the Church ; every absolution of the penitent ; every visitation of the sick ; last of all, at the burial of the dead, it is still this prayer which, under the arches of the open skies, goes up beside the grave.

And from His throne, for nearly two thousand years, He has heard all Christendom, in obedience to His instructions, repeat this prayer. Every-

where, from all corners of the earth, in a hundred languages, it has ascended, it is ascending now, from sanctuaries, and choirs, and altars, on board ship, in the streets, in peace and in war, in trouble and in rejoicing, from crowds assembled together, from the individual alone, from young men and maidens, old men and children, from the strong and the weary, from the healthy and the dying, under all the innumerable conditions of human life, poverty, wealth, ignorance, and wisdom, prayer is continually ascending—in the words which CHRIST Himself has taught us.

The letter of our LORD'S command has been in this respect most strikingly obeyed. Sometimes this one command has been selected out of others to have more deference paid it than the rest. It is difficult to realize upon what grounds this should be done.

For, if CHRIST said, "When ye pray," He said also, "When ye fast." From the same sacred lips came the bidding, "Say, Our FATHER," and "Do this in remembrance of Me." Doubts have been at times expressed whether some of our LORD'S commands were not temporary, and others abiding; some intended for the Apostles personally, some for Christendom at large. Upon such questions the final decision will surely be found in the practice of the Universal Church. How has Christendom, from the beginning, understood her LORD'S commands? This will be the safest guide for the

Christian individual of to-day. We do not take our LORD'S words, "When ye pray, say, Our FATHER," and, isolating them from the Christian centuries, inquire whether these words were addressed to the Apostles alone, or whether they apply also to me. We do not ignore the eighteen hundred years during which the Catholic Church has placed her practical interpretations on the language of JESUS CHRIST. We repeat the prayer, we approach the altar, not merely because the two sayings were spoken to twelve men by CHRIST in Palestine in the days of Pontius Pilate, but chiefly because Christendom has ever understood the abiding nature of both commands.

III.

Words in daily use have a tendency to grow commonplace; they become dulled and blunted, like current coin; they lose the brightness of their first impression; they are sometimes bereft of half their meaning. A word which once thrilled its hearers—a great watchword of a party movement—comes, in course of time, to be repeated without effect. This is true of the holiest of words and names. The words, Redemption, Forgiveness of Sins, Eternal Death, Hell, Final Judgment, Communion of Saints, GOD, JESUS, may be taken upon our lips without much consciousness of the tremendous realities they involve. There is a similar danger in the use of the LORD'S Prayer. The very

frequency of its repetition may lead to unreality. Provided only it be said in the right spirit, it is impossible that the LORD'S Prayer should be too often repeated. That Christians have said this prayer we know—they have conformed externally to our LORD'S injunction ; but everything depends upon the spirit in which these words have been spoken.

We must guard this sacred prayer from the dangers of unreality. We must watch, and secure ourselves from an empty formal repetition. We must take care, lest it be said of us, " This people honoureth Me with their lips, but their heart is far from Me." Let it not be hurried through without consideration, without reverence, without solemnity. Words frequently upon our lips can only be rescued from the peril of unreality by serious, careful meditation. We must consider what they mean. We must think upon these things : For what have we been praying all these years ? What exactly do we understand to be asserted or involved in these petitions ? Do we realize, do we grasp their meaning ? Are we bringing our conduct, our life, into closer union with the prayer we say ? Does the LORD'S Prayer mean more to us than it did some years ago ? Certainly, Divine words should grow upon the soul and become more luminous as time goes on. We are happy if this is our experience. If it be, have we not more yet to learn from the inexhaustible

petitions which CHRIST has taught us? These words, simple, concise, with a wonderful brevity, are words which a child can say and understand; yet they are words which the wisest, the saintliest that ever breathed has not fully fathomed, could not perfectly understand. As you read the devotional comments of Christian writers upon this sacred prayer, fresh heights are constantly appearing to them, distant regions come in view, avenues of thought open out on all sides, where nothing but the infirmities of the human spirit hinder their advance. They see so much; they hear so much; they reach forward so far. Marvellous mysteries are involved, all Christianity is contained—either asserted or implied—in the language of the seven petitions; and they leave us with a humbled heart and a sense of shame that we for years have said these words and yet missed so much and seen so little.

Let us, then, upon the following Sunday mornings, GOD willing, consider the seven petitions of our Blessed SAVIOUR'S Prayer.

OUR FATHER.

THESE two words involve some of the profoundest doctrines of the Christian Church.

I.

The fundamental truth which they assert is *the Fatherhood of God*.

1. GOD appears, in the Jewish conception, chiefly robed in the attributes of unapproachable glory and power. The divine characteristics in the older Covenant are, speaking generally, of a severer order than those exhibited in the new. It is GOD'S greatness, GOD'S wisdom, GOD'S righteousness, GOD'S power, which chiefly impressed and overawed the reverent imagination of Israel. To the Hebrew, GOD is JEHOVAH, the self-existent One. He is the Almighty. He is the Everlasting GOD. He is a Jealous GOD, "very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Him."¹

"Great is our GOD and great is His power, yea, and His wisdom is infinite."² Divine power, divine

¹ Ps. lxxxix. 8.

² Ps. cxlvii. 5.

wisdom, these the Hebrew grasped, and understood with a penetration and vividness which are, indeed, most wonderful. But where is the same realization of the divine love? Sinai's barren precipices form the most appropriate outward setting to the awful majesty of the GOD of righteousness and wisdom and power. "Clouds and darkness are round about Him: righteousness and judgment are the habitation of His seat. There shall go a fire before Him, and burn up His enemies on every side. His lightnings gave shine unto the world: the earth saw it and was afraid."¹

"Tremble, thou earth, at the presence of the LORD: at the presence of the LORD of the whole earth!"² When a Jew approached GOD in prayer, he did so with an awed sense of GOD'S tremendous majesty. The more loving aspects of the divine character were not yet revealed to him. It is true that, from time to time, in moments of deep spiritual insight, the Jewish worshipper rose to the conception of GOD as his FATHER. He learnt to exclaim, with Isaiah, "Doubtless Thou art our FATHER, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O LORD, art our FATHER, our Redeemer, Thy name is from everlasting."³ But this is in the sense that the divine creative energy had called them into existence, and might, chiefly on that account, receive

¹ Ps. xcvi. 2.² Ps. cxiv. 7.³ Isa. lxiii. 16.

the title of FATHER. Just as when Malachi asserts, "Have we not all one FATHER? Hath not one GOD created us?" GOD is again described as FATHER, in virtue of the whole human family owing its origin to His will. And again, when we read, in the light of Christian convictions, the language of the Psalm, "Like as a father pitieth his own children, even so is the LORD merciful unto them that fear Him,"¹ we may almost be ready to exclaim, Here the writer has attained the level of the Christian conception of GOD; but assuredly we read into the passage a sense it never had in Jewish minds. We see GOD'S character revealed in the unutterable compassion of Calvary. We understand GOD'S Fatherhood in His consent to the sacrifice of JESUS CHRIST. And therefore, although both we and they alike adopt the word, and call GOD our FATHER, we employ it with regard to associations which open out new and unfathomable depths of meaning. But the Jew, even in that very Psalm just quoted, is thinking of GOD as his FATHER only by creation. "Like as a father pitieth his own children, even so is the LORD merciful to them that fear Him. *For* He knoweth whereof we are made; He remembereth that we are but dust."²

2. To the Jew, GOD was our FATHER by creation. Then came the revelation of GOD'S Fatherhood given to humanity by JESUS CHRIST. GOD is,

¹ Ps. ciii. 13.

² Ps. ciii. 14.

indeed, a FATHER in a sense which lies beyond all human powers of penetration and discovery. There are eternal distinctions in the very nature of GOD. He Whom human devotion had hitherto, for the most part, imagined as isolated in lonely splendour from everlasting, was now revealed to the adoring gaze of mankind as never having, through all eternity, been alone. Here, where human language almost fails us, it was declared from the lips of JESUS CHRIST that GOD, in the depths of His own nature, possessed everlastingly One Who, like Himself, was GOD, and in Whom all divine attributes were blended in perfection absolute. GOD was, indeed, Himself a FATHER—FATHER eternally of One on Whom His love could rest with endless satisfaction, One Who could eternally return His infinite love. GOD is henceforward, for ever, to be known to humanity, not simply by the colder awful appellations of wisdom and of power, but, prostrate before the facts of the divine nature, humanity rejoices in the knowledge that GOD is love.

Moreover, since the Incarnation of our LORD and SAVIOUR, JESUS CHRIST, GOD has, in a new sense become the FATHER of men. GOD is our FATHER, not merely by creation, but by *Redemption*.

GOD loved our LORD from all eternity. GOD also loved His creature, man. GOD so loved the world, that He gave His only-begotten SON. It is the Incarnation, and, above everything else, it is /

Calvary which has declared to the human heart the Fatherhood of GOD. When Abraham sacrifices his only son, we understand the human father's devotion to the interests of GOD. When the eternal FATHER consents to the sacrifice of JESUS CHRIST, we understand, in part, the depth of His devoted love for man.

Apart from the Incarnation, you may call GOD FATHER of the human race ; you may use the word, but you cannot enrich it with the same glory, nor give it the same depth of meaning. I acknowledge GOD as my FATHER, not simply because He gave me being, but, above all, because He gave His SON in sacrifice for my deliverance. Verily and indeed "like as a father pitieth his own children, even so is the LORD merciful unto them that fear Him." We see what the Jewish mind saw dimly afar off in hope and anticipation. We see it realized in the tremendous facts of redemptive anguish, and all-subduing love. GOD is, indeed, our FATHER, by virtue of the SAVIOUR'S death for the human race.

Your FATHER. This is the title of GOD perpetually upon the lips of JESUS CHRIST. He it is Who taught the world to approach GOD as their FATHER. This is the express title which our LORD selects and approves. It is the very title, above all others, calculated to give us fearless reverence and trustful love. We approach the Eternal, not simply as wisdom, and righteousness, and power—though He is, indeed, all these—but, above all other attri-

butes, as love. We draw near not merely to Him Who is our FATHER in virtue of creation, but Who is our FATHER also in virtue of redemption.

This is the name whereby to move Him. "When ye pray, say, Our FATHER." The very name itself intercedes for us. Will not a father hear his child's petition? Will he not provide for his children's needs?¹

The returning prodigal can urge no stronger claim, can make no more effective appeal to the heart of GOD than when he cries, as CHRIST hath bidden him cry, "FATHER, I have sinned."²

II.

The Fatherhood of GOD. The second great truth implied in the words is *the Sonship of Man*.

I. When men are described as Sons of GOD, the words can only be understood in a secondary and imperfect sense. Strictly speaking, there has never been, and never will be, more than one SON of GOD. JESUS CHRIST is GOD'S SON *by nature*. The Jews complained that our LORD, in the highest and exactest sense, called GOD His FATHER, thereby making Himself equal with GOD.³ They would not have complained had He merely called Himself one among the number of GOD'S sons.

You will remember our LORD'S words: "I ascend unto My FATHER and your FATHER, and to My

¹ Cf. Maldonatus in S. Matt. vi., p. 96. ² S. Luke xv. 18.

³ S. John x. 33. Cf. Didon, Life of CHRIST, i. 235—7.

GOD and your GOD.”¹ Not, I ascend unto our common FATHER, but to Him Who is *My* FATHER in a different sense from that in which He is *your* FATHER. My FATHER by nature, your FATHER by adoption. My FATHER by eternal fact, your FATHER out of pity. Thus CHRIST could say what none but He could assert: “All things are delivered unto Me of My FATHER, and no man knoweth the SON, but the FATHER; neither knoweth any man the FATHER, save the SON, and he to whomsoever the SON will reveal Him.”² “No man cometh unto the FATHER, but by Me.”³

JESUS CHRIST is the Everlasting SON of the FATHER, the Only-begotten of the FATHER, dwelling from eternity in the light unapproachable.

(1.) But when the term is applied to men it involves first of all our *adoption*.

“Beloved,” exclaims S. John, in accents of wonder and exultation, “now are we the sons of GOD,”⁴—that is, we have been adopted into the family of JESUS CHRIST. We have become what we were not. We “were by nature the children of wrath even as others.”⁵ By nature we were outcast, disinherited, fallen. By grace we have been made the sons of GOD. It is all summed up in two significant words. By generation we are of the

¹ S. John xx. 17.

² S. Matt. xi. 27.

³ S. John xiv. 6.

⁴ 1 S. John iii. 2.

⁵ Ephes. ii. 3.

family of Adam. By regeneration we are lifted up into the family of GOD. In the familiar words of the Catechism it is "my baptism wherein I was made a child of GOD." / It is by virtue of grace received in the regenerating waters of the font that we have the right to call GOD our FATHER. We are regenerate and made His children by adoption and grace. "When the fulness of the time was come, GOD sent forth His SON, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, GOD hath sent forth the Spirit of His SON into your hearts, crying, Abba, FATHER."¹

Consequently, the LORD'S Prayer is the prayer of the Christian—of the baptized.

It is the prayer of the Church, not of the world. It is through the Incarnation of His only SON JESUS CHRIST that we claim GOD in the truest sense as our FATHER. We make this claim not merely on the ground that we are His creatures, but because He has adopted us into the Household of the Incarnation, into the Church of the living GOD.² So strongly was this felt in the early Church that the LORD'S Prayer was not entrusted to the unbaptized. It became their portion, they had a right to say it from that hour when they were born again at the font and thus made GOD'S sons indeed. / It has been well said that GOD gave the

¹ Galat. iv. 4—6.

² Cf. S. Chrysost. on S. Matt.

highest of all His gifts in the day when He called men His sons.¹

(2.) Sonship involves *heirship* also. "If a son, then an heir of GOD through CHRIST."² And what it is to be an heir of GOD surpasses human understanding. What can we do to understand it except remember the words of the LORD JESUS? "Fear not, little flock, for it is your FATHER'S good pleasure to give you the kingdom."³

2. Adoption and inheritance. These are the privileges implied in our sonship with GOD. But heavenly privileges such as these involve corresponding duties.

There are two kinds of sonship which are perfectly distinct. The one is called *sonship after the flesh*. Sonship after the flesh may co-exist with the profoundest inward dissimilarity. Apart from outward resemblance in feature, a man and his son seem sometimes to possess nothing in common. They differ in character, in disposition, in religious convictions, in moral conduct, in almost everything. But there is a deeper sonship than that. It is called *sonship after the spirit*. This is a sonship which consists not in blood relationship, but in likeness of character. It is our LORD Himself Who emphasized this profound distinction.

It was useless for the Jews to say, "Abraham is our father," while their life contradicted their birth.

¹ S. Leo, quoted in Jeremy Taylor, *Life of CHRIST*, 466.

² Galat. iv. 7.

³ S. Luke xii. 32.

The reply inevitably was, "If ye were Abraham's children ye would do the works of Abraham. . . . Ye are of your father, the devil."¹ He is not a Jew that is one outwardly.² The Israelite indeed is he in whom is no guile.³ "GOD is able of these stones to raise up children unto Abraham,"⁴ children who if they resemble him not in feature will be like him in heart; in a sonship which is not according to the flesh but the spirit. In feudal days a bishop of the Church headed a regiment, and was taken captive and imprisoned. Upon which the Pope demanded his release, describing the bishop as his son. The answer returned was the warlike dress in which the bishop was taken, and a request to be informed "whether this be thy son's coat or no." He that will rely upon his sonship must remember that true sonship depends on moral resemblance. GOD's sons will be godlike. "In this the children of GOD are manifest, and the children of the devil. Whosoever doeth not righteousness is not of GOD."⁵

"Who is My mother? and who are My brethren?" was the question of our LORD Himself. And He stretched forth His hand towards His disciples, and said, "Behold My mother and My brethren. For whosoever shall do the will of My FATHER Which is in heaven, the same is My brother, and sister, and mother."⁶ Flesh and blood are subordinate in the

¹ S. John viii. 39, 44.

³ Cf. S. John i. 47.

⁶ 1 S. John iii. 10.

² Rom. ii. 28.

⁴ S. Luke iii. 8.

⁶ S. Matt. xii. 48—50.

eyes of the Son of Man.¹ It is spiritual character which justifies the claim to be sons of GOD.

In the great religious orders men are called the sons of their founder: sons, because they mould their lives after his example; sons, because his character is impressed upon them; sons, because there is identity of aim and heart and mind and will. And it is this spiritual resemblance which must exist between GOD'S sons and their FATHER Which is in heaven. "For as many as are led by the Spirit of GOD, they are the sons of GOD."²

He that will call GOD his FATHER let him exhibit a life of which GOD will not be ashamed.³

CHRIST bases our duty upon the doctrine of the Fatherhood of GOD.

"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your FATHER Which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,"⁴—that is to say, this is GOD'S character, your FATHER'S character, and you, His sons, must be like Him. "Ye shall be the children of the Highest; for He is kind to the unthankful, and to the evil. Be ye therefore merciful, as your FATHER also is merciful."⁵

¹ Cf. Didon, *Life of CHRIST*, i. 379.

³ S. Chrysost. on S. Matt. v. 48.

⁵ S. Luke vi. 35, 36.

² Rom. viii. 14.

⁴ S. Matt. v. 44, 45.

And do not rest content even with this resemblance, high as it is. A son must become gradually more and more like GOD. "Be ye therefore perfect, even as your FATHER Which is in Heaven is perfect."¹

III.

Fatherhood and Sonship—these two. Add to these one great truth more. The opening language of the LORD'S Prayer teaches the great Christian doctrine of *Brotherhood*.

You will have noticed that while the clauses of the Creed are expressed in the singular, those of the LORD'S Prayer are repeated in the plural. This runs throughout. It is not, my FATHER, but *our* FATHER. It is give *us*, forgive *us*. It is lead *us* not, it is deliver *us*.

I. Thus we are taught to say our prayers as members of one great *Community*. Sainly writers have delighted to see in these words a witness to our LORD'S love of unity. Members of the same family ought not to be divided one from another. The family of Redemption ought to be a united household on earth. The sons of GOD are surely brethren. They ought to be able to say the LORD'S Prayer before the same altar. That the adopted sons of GOD should be separated in religious interests—surely this is indefensible? Their rule ought to be to "do all things without murmurings

¹ S. Matt. v. 48.

or disputings, that they may be blameless and harmless, the sons of GOD, in the midst of a crooked and perverse nation, among whom they shine as lights in the world.”¹

2. Hereby we are also taught the duty of *considerateness*. If disputes arise between Christian and Christian I must remember he is GOD’S son as much as I am, and GOD cares for him as much as He does for me. Whatever the man is socially, he is GOD’S son. Whatever he is intellectually, he is GOD’S son. Morally he may be a prodigal, but he is GOD’S son, and GOD will not overlook it if I take advantage of him. The language of the LORD’S Prayer, inculcating our mutual relationship, speaks like Moses to the quarrelling Israelites, “Sirs, ye are brethren ; why do ye wrong one to another ?”² In all my dealings with my fellow Christian let me remember he is my brother. And when I go from him to say my prayers I go to the common FATHER of us both. Thus GOD’S Fatherhood, our Sonship, if steadily kept in view, ought to be productive of great results in brotherly love and kindness and sympathy towards others who equally with ourselves are sons of GOD.

Thus the common Brotherhood of man is asserted in the opening phrase of the prayer which CHRIST has taught us. It is JESUS CHRIST Who has taught us the Brotherhood of humanity in GOD. If we enter into the spirit of these opening words

¹ Phil. ii, 14, 15.

² Acts vii, 26.

we stand stripped of all adventitious circumstances, all diversities of intellect, of power, of social place, of wealth, simply as human beings, in the Brotherhood of the Redemption wrought by JESUS CHRIST, in which there is neither bond nor free, neither Jew nor Greek, neither male nor female, but simply immortal souls, brethren of JESUS and sons of GOD. And in all our social perplexities and burning questions of the day it is no new principle which humanity requires. What it needs is the application of this glorious truth to the several difficulties and rival claims of human life.

Fatherhood, Sonship, Brotherhood, all these are involved in the opening words of the Redeemer's Prayer. Is it not wonderful how much these words contain? No, it is not in the least wonderful; for they are the words of GOD. We cannot suppose that we have done more than caught in barest outline a few of its mighty teachings. Yet what we have seen already would, if realized, change the courses of human story and pour untold benedictions upon the lives of men.

WHICH ART IN HEAVEN.

GOD is Spirit, Infinite, Eternal. As such He cannot be limited as to locality. We cannot say He is partly in this region and partly in that. GOD has no relationship with space.

There are, however, various senses in which we describe GOD's presence.¹

1. He is present in all created things *by His power*. We cannot say that all things contain Him, but rather that He upholds everything and sustains everything in existence. He is the animating principle which underlies all that is. His Will gives it cohesion, life, existence. If that power, that will, could be withdrawn for a single instant, all creation would be annihilated. Thus is GOD present everywhere by His power. "In Him we live and move and have our being."² "Upholding all things by the word of His power."³

2. GOD is also said to be present in a special sense in certain places *by His glory*. When we say that GOD is in Heaven, we seem to localize spirit. We

¹ Cf. Bp. Jeremy Taylor, *Holy Living*, Ch. i. § iii.

² Acts xvii. 28.

³ Heb. i. 3.

mean that in a certain manner GOD exhibits Himself in special places. He is there present as He is not present in other places. GOD is in Heaven—that region, wherever it is, to which the human nature of JESUS ascended.

Similarly GOD is described as present in certain Sanctuaries, Temples, Houses of Prayer. GOD was said in a special way to dwell in the Temple at Jerusalem. It was called the House of GOD. "Here will I dwell, for I have a delight therein."¹

3. GOD is also said to be in CHRIST.² GOD is in CHRIST by *personal union*. As our LORD Himself says, "Believe Me that I am in the FATHER and the FATHER in Me."³

4. Again, in another sense GOD is present in the Holy Eucharist. This is *by virtue of the Incarnation*. The presence of GOD in that Sacrament is one which has only become possible since JESUS CHRIST took our nature upon Him and became man. It is the presence of His glorified humanity which He bestows upon His Church in that solemn mystery. It would not have been true to say of the Shewbread, or of anything sacrificed in the Temple at Jerusalem, This is CHRIST'S Body.

5. Further, GOD is said to be present in the hearts of good men. This is *by His Holy Spirit*, enlightening the mind, leading into truth, making the human heart His Sanctuary and His Shrine.

¹ Ps. cxxxii. 15.

² 2 Cor. v. 19.

³ S. John xiv. 11.

I.

These are among the various senses in which we speak of the presence of GOD. GOD, however, in Himself cannot be confined to locality. "Heaven and the Heaven of heavens cannot contain Him."¹

Thus when we say, Our FATHER Which art in Heaven, it is not chiefly locality we are to think of, it is rather the ideas which Heaven represents. Heaven is a word which sets before the mind not so much a material abode, but rather a *spiritual condition*. It does not so much matter where it is as what it is. The names of certain localities in Scripture have become synonyms for certain moral and religious ideas. Thus Egypt stands for servitude, whether religious or moral; Sodom, for sensuality; Babylon, for the power of the world when separated from or in opposition to GOD. So the Garden of Eden was called Paradise, and Paradise is a synonym for blessedness. So Heaven. Heaven does not mean some cloud-locality, some region above the stars. It stands for a condition of existence under certain moral and spiritual aspects. Now what ideas do you attach to the term Heaven?

I. Heaven first represents *Holiness*. GOD is there. The Holy Angels are there. The saints will be there. GOD'S will is done there. Sin cannot abide there. "There shall no evil dwell with

¹ 2 Chron. vi. 18.

Thee." Heaven is the dwelling-place of perfect goodness, moral purity, unselfish love, truth. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."¹ "Holiness becometh Thine House for ever."²

2. Heaven represents *continuance*.

It is the life which cannot be broken into, or changed : much less can it be terminated. It is the life that knows no ending. It is not influenced by the passage of time. It is the same yesterday, to-day, and for ever. Contrasting it with other things we may say of this heavenly life, "They shall perish, but Thou remainest. They all shall wax old as doth a garment. But Thou art the same, and Thy years shall not fail."

Heaven is the realization of every human longing after permanence which the heart demands and knows it cannot discover here. It is eternal.

3. Thus Heaven is a condition of enduring goodness, of eternal holiness. Is it necessary to add that such a life must be one of *happiness*? Where is happiness if not in abiding holiness?

Thus the life of GOD in Heaven is a life which we vainly attempt to describe under the poverty of human expressions, such as happiness.

Heaven means eternal happiness. It is that condition of life in which "GOD shall wipe away all tears, and there shall be no more death, neither

¹ Rev. xxi. 27.

² Ps. xciii. 6.

sorrow nor crying, neither shall there be any more pain.”¹

II.

Such is Heaven. Heaven is the Home of GOD. And GOD is our FATHER. For it is our FATHER Which is in Heaven. And if Heaven is indeed our FATHER’S Home, then it is our Home also.

I. Think what memories have gathered round our earthly home. It is the place where we opened our eyes to look into the face of love. It was filled with innumerable acts of goodness towards us, half of which we never realized at the time, and which become more and more evident to us the older we grow. It is the shrine of our best affections. It is the place where we were sure of sympathy in our failures, and where they rejoiced as no one else could rejoice in our success. It is the place where we have found all that was best on earth. It is the place towards which our heart returns so long as return is possible.

Most men have a keen recollection of the homesickness experienced when they left it for the first time, or of the feelings with which they quitted it for a period of years, especially as accompanied with the possibility that they might never return, or return to find it changed. And in after years when the home is broken up, and the faces once familiar have departed, men still revert, alike in

¹ Rev. xxi. 4.

hours of joy and sorrow, to the former days, and wish the departed back again to share their new success and rejoice with them as of old.

And men will form new homes for themselves, where the life and the love of the old shall be reproduced. And they will stand for awhile between two generations, the old and the new, yearly themselves advancing in the silent march of time, till they too, like their fathers, shall grow old and take their departure, and leave the home to others, to generations yet to come.

No earthly home contains the elements of permanence. You visit the residence where some great family has lived for centuries. The name survives which once stood chief in some momentous national transaction. His representatives are with us still. The mansion is there. But the men and women who moved within it, the passions which occupied these halls,—the love and the hate, the pride, the ambition, the youth and the splendour, the wealth, magnificence and power—all are departed. The halls are here—but tenanted by others to-day, as they will be by another generation to-morrow. The old faces in quaint costume look down from the dim walls on the living present. But they themselves have gone never to return. There is no permanence in human habitations.

Your own experience confirms it. You divide your life into various periods according as you lived in this region or in that, in this city or in another

place. Each little period is rounded off, completed, passed away. The joys and the sorrows of it are bygone things. The material surroundings of your life have most completely changed. You live, you cannot help it, in the region or on the verge of perpetual incessant change. Change is the very law of your existence from year to year.

Yes, this earthly home which means so much to us, and has made us what we are, is not permanent, and we know it. For the natural laws will work themselves out, and men will seek new homes for themselves, or death will invade the realm you have created. For you are not master in your own house. The true owner is not you, but One Who dwells elsewhere. And this very insecurity, this inevitable change, does it not compel you to seek for permanence? Does it not send you to your FATHER Which is in Heaven? Does it not take your heart to a Home elsewhere? Does it not teach you that Heaven is your Home?

There is no permanence in a human habitation. No. Its members—some, at least, among them—have long ago departed. Where are they now? They have gone in the direction of their FATHER'S home. Some day they may be found with our FATHER Which is in Heaven. They may be a long time going there. That depends very much on the character they won on earth. But ultimately, Heaven is their destination.

And the memory of these, and the fact that they

have gone from us into those permanent regions, compels us to realize that permanent home, that rest for the people of GOD which is being formed, and added to, and increased year by year.

Especially we are told, as men advance in life, and earthly friends are, one by one, removed from them, and they outlive their contemporaries, this conviction is, to the devout mind, more than ever consoling and true: that they will be welcomed in Paradise by those who have preceded them—that they cannot be strangers in a land which GOD has enriched with all they loved best on earth; that the eternal home lies straight before them, where the Almighty FATHER has gathered, is gathering, the children of His love.

Thus GOD, gently and by slow degrees, severs, one after another, the ties which bind us to the earth. As a Christian poet says :

“ ’Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.”¹

2. There is no permanence in earthly homes. And, again, *perfection* is not there. The home of human love is the dwelling-place also of human infirmities, and its brightest memories are often not entirely free from the shadows of selfishness and the bitterness of discord and the poison of sin. The secrets of our hidden hearts, the hours we

¹ Keble. “Burial of the Dead.”

would but fain obliterate, the knowledge of our real self, all these combine with one clear voice to say, Perfection is not here.

"Constancy dwells in realms above," said the singer. Certainly, perfection must be sought elsewhere. And the very facts of human imperfection bid us lift up our eyes to that home in Heaven whose permanence is only to be desired because it is also perfect.

III.

Our FATHER is in Heaven, and accordingly the whole drift of New Testament teaching is, our home is not here. "Here have we no abiding city."

1. We seek one to come. The merchant, whose business constrains him to live abroad, generally intends to return. He will not settle for life in the Indian or transatlantic cities. He is a stranger, an exile, there. He will spend the last years in the country of his birth, with his relatives, his friends. And this he keeps steadily in view. He does not always speak of it, but it underlies his very life. It is his hope, his aim. It sustains him in difficulties, and urges him onward in success. He has no abiding country across the Atlantic. He seeks another. His heart is fixed elsewhere. England is his home.

2. The Christian, whom the will of his Heavenly FATHER constrains to dwell for a time at a distance, exiled from his eternal home, must keep his true

destiny steadily in view. There may be times when passions blind him, when this world's interests absorb him ; there may be times when he dreams of finding eternal happiness here—that he will have all his wants satisfied here. To *that* delusion experience will give the lie. Here, whatever imagination may dream to the contrary, here have we no abiding city. This is not our home. It cannot be. Because it is not permanent—not satisfying. It is Heaven alone which can satisfy immortal cravings. Heaven is the soul's true home. We seek one to come. The Christian attitude towards the facts of life and eternity is certainly an attitude of anticipation, an attitude of hope. "I am here," exclaims the believer ; "but I am only here for a time. For a time I have my home among the things which perish, but I have here no abiding city. I seek the city which has the imperishable foundations—the eternal city, whose maker and builder is GOD. Heaven is my home."

3. GOD'S children walk in various directions. Some, in Christian pathways, go straight forward, from strength to strength, towards the everlasting habitation. Others have lost sight of Heaven, their home. Others are taking paths which can never lead them there. Some, in self-will and blind passion, decline to look for it. Some have disowned Him. Some will recover themselves, will see again their soul's true home from the far-off land of their neglect and forgetfulness ; they will

struggle back, as the prodigal, spiritually destitute and in misery, to be welcomed by that Fatherhood of love, which does not forsake His children who shame Him most. But are they many among the vast multitudes of the populous earth? Ah! who can tell? As we look upon the moral facts of a city's life, our hearts despair, to think, how shall these, living as they do, attain the Home of Happiness? But upon this broad certainty we rest, that none will be excluded from that home who does not exclude himself.¹

4. And we, ourselves, let us keep it steadily in view. Heaven is the heart's true home. Everything around you must perish, or be left behind. You are merely the tenant of a day. If you have any treasure at all which will last beyond the shock of dissolution, that treasure must be in heaven. Where your treasure is, there let your heart be also—in the FATHER'S home eternal in the heavens.

We cannot help closing these considerations with the confession that Heaven, our home, does not retain in our affections, in our thought, the place it should. Our spiritual faculties grow cold and dull. Our eyes are dim and cannot see. The material, the tangible gains of the moment absorb our interest, occupy so large a place in our attention, that Heaven, our home, appears very dreamlike, very far away. We act often for the present alone.

¹ S. Augustine, Sermons. Works, Vol. V., p. 1891.

Let us strive more earnestly to keep the truth in view ; to set our affections on things above. Let us pray that our hearts may surely there be fixed where true joys are to be found.¹

¹ See S. Augustine, Enarr. in Psal. xxxviii. § 21. Works, Vol. IV., 459.

HALLOWED BE THY NAME.

HALLOWED be Thy Name. The Name of GOD represents GOD Himself. In Scriptural language men are said to love His Name, to declare His Name, to sing praises unto His Name, to remember His Name, to hope in, to fear, to blaspheme, or to glorify His Name.¹ The name, then, of GOD signifies GOD, and whatever belongs to Him; His essence, His attributes, all that concerns Him, from the profoundest depth of His nature to the most distant fringes of His robe of glory.²

I.

1. Nothing is more important to a nation than to possess true ideas about GOD.

“A man’s life consisteth not in the abundance of the things that he possesses.”³ The most important thing in life is not scientific knowledge nor material advancement. Our highest welfare does not

¹ Psalm v. 12; xxii. 22; xviii. 50; xlv. 18; lii. 10 lxi. 5; lxxiv. 11; lxxxvi. 9.

² Cf. Wordsworth in S. Matt. vi.

³ S. Luke xii. 15.

depend on the number of military men at a nation's disposal, or upon the strength of its fleet. Human life rests upon moral and spiritual principles, and it is upon these that a nation's highest welfare depends. Nations will advance or degrade according as the eternal principles of morality and of truth are highly esteemed or held lightly among them. Men become very much what they worship. They become assimilated in character, consciously and often unconsciously, with those principles which are placed before them as the guides and the ideals and the standards of their lives.

If a nation has low and mean ideas of GOD, you will not look to that nation for any exalted standard of individual perfection. If a nation clothes its GOD in the attributes of arbitrariness and capricious tyranny, that nation will scarcely possess any adequate conceptions of gentle forbearance and tenderness. If a nation does not ascribe to its divinity the love of purity, absolute justice, self-sacrifice and truth, how can the worshipper be expected to labour for virtues in which the very object of his worship is himself deficient? Thus a nation's ideas of GOD react upon life.

All history bears this out. The old pagan world attributed its own vices to the hosts of divinities whom it worshipped. Its gods were glorified heroes with a hero's failings, as well as a hero's strength. Men who struggled out of paganism into the clear atmosphere of the Christian Church bitterly com-

plained that the pagan ideas of GOD had desecrated the sanctity of human life.¹

How could human life be anything else than polluted when the very objects of their worship were described in popular tale, painted on the very walls of their houses, as dishonest, quarrelsome, mean, immoral? The national ideas of GOD reacted with frightful effect on practical life.

And it always will be so. Let a nation's moral ideas be lofty and stainless, and a nation's life will rise with its ideal. When men worship that which is elevated, personally they become elevated too.

Honour thy GOD, wrote S. Augustine, and thou wilt honour thyself. For if thou despise His Name, it works no evil to Him, but it does work evil upon thee.²

2. This explains the position which GOD assigned to the *Jewish people*. The Eternal selected out of the human race one tribe, one nation. Their particular mission in life was to maintain before humanity true ideas of GOD. No nation long ago possessed such exalted conception of GOD. They were to uphold the honour of GOD in the eyes of man. Therefore any deflection from GOD was in their case punished with peculiar severity. Uz-zah is slain because with unbidden readiness he touched the sacred symbol of the presence of GOD. Idolatry, comparatively pardonable in other

¹ S. Augustine on the City of GOD.


² S. Augustine's Sermons. Works, Vol. V., Sermon lvi.

nations, was visited with plague and defeat, and national disaster, and ultimate captivity, when found in Israel.

Purified by painful experience they realized their destiny, and held aloft, as they do to this very day, the sublime and glorious attributes of GOD.

3. Here also is the unique supremacy of *the Catholic Faith*. For, if it is important for men to possess true ideas of GOD, nothing can exceed the majesty of the Catholic doctrine about Him. The highest flights of imagination cannot conceive an existence more glorious, attributes more noble, than those contained in the Christian idea of GOD. GOD'S Fatherhood was never realized as it is realized here. GOD'S love was never revealed as it is understood in the Church of CHRIST. GOD'S Holiness was never seen as it is now beheld in the sanctifying influences of His HOLY SPIRIT. The Passion of JESUS, with its wonderful exhibition of Divinest pity, its overwhelming declaration of self-sacrificing love, raises at once the Christian idea of GOD to an infinite distance beyond and above any others which claim acceptance at the heart and the intellect of man.

4. Herein consists the deadliness of irreverence. It lowers the idea of GOD in the mind of man, by associating the Holiest of existences with that which is unclean, repulsive, or ludicrous, or contemptible. Irreverence draws up mists between man and GOD. It conceals from man GOD'S



beauty, GOD'S character, GOD'S real self, GOD'S wisdom, goodness, truth. It obscures the sight of moral perfection. As a city seen through clouds GOD Himself appears distorted by the exhalations which irreverence creates. Thus the results of a desecrating spirit work themselves out in human life. What humanity sows it will reap. A lowered idea of GOD'S majesty and truth must strew the earth with bitter fruits, as history notoriously proves over and over, again and again, in the ages past.

Influence

5. And, therefore, the very first petition in the prayer of CHRIST, the petition which CHRIST Himself has set at the head of our devotions, is for the hallowing of the Name of GOD. He has set it first.

We should, probably, not have done this. He has set it before our own wants, before anything else at all ; as the chiefest, most vitally important thing for the children of GOD, that they should hold true ideas of the Supreme Being Who occupies the Throne of existence.

II.

The moral of this first petition in the LORD'S Prayer is evident. A Christian's duty is to maintain GOD'S honour.

We must maintain GOD'S honour among other men.

1. GOD'S Name must be honoured in the words we use. The spirit of desecration assumes many

forms. Its coarsest and lowest is swearing, and the use of loathsome expressions. Swearing is sometimes a mere affectation. It is frequently adopted not because we like it, but simply because others do it. In some companionships men like to appear worse than they are, to follow a crowd in doing evil, rather than be singular in doing good. They are afraid of being reputed good. They love the praise of men, of those men whose praise is least worth having. Thus their language is born of moral cowardice. They haven't the courage of their convictions. They don't profess to be saints, and certainly at present are not likely to be mistaken for such. They say in the LORD'S Prayer, *Hallowed be Thy Name*, yet they go out into common business and profane it. Brethren, we must consent to be judged by our prayers. To some the Name of GOD is far more familiar as an expression whereby to emphasize a curse than as a Person to pray to.

"The Name of GOD is blasphemed every day."¹ But thou shalt not do this. "Thou shalt not take the Name of the LORD thy GOD in vain," for to do this would be to lower the idea of GOD in the minds of those who hear you. It would be to substitute that which is coarse, immoral, degrading, profane, for that which is pure and lovely, and true and refining. It would be to poison the minds of your fellow men with ideas which had better never

¹ Isaiah lii. 5.

have been born. It would be to lower the moral standard of a brother for whom CHRIST died. And there is enough already in this world to lower the moral ideas of men without any contribution from ourselves.

However, this lowest, coarsest form of desecration is being driven out from one class of social life at least. Words and phrases which a century ago were commonplace in an Englishman's vocabulary would not now be tolerated in any purer circle of social life.

But partly driven out from one section of English life it must not take refuge in another. We must hold as our ideal the day when an Englishman shall be ashamed to dishonour his GOD, when it shall throw discredit upon a man, in whatsoever circle he may move, if his lips are unclean and his words profane, when a man shall no longer call himself a Christian and yet incessantly sin against the first principles of pure and CHRIST-like speech, when the English nation shall say in a somewhat better spirit than the conventional usage of an empty form, *Hallowed be Thy Name*.

GOD's Name must be honoured in the general tone of conversation.

2. The spirit of desecration is by no means obliterated when its coarser forms have been expelled. It reappears in more subtle but not less dangerous shapes. The special form irreverence may take largely depends upon the social circum-

stances in which we move. With the ignorant it will be vulgar and coarse, with the better educated it will be of another kind, it will become sarcastic, sharp, or flippant, but certainly no less dangerous for that its form is changed.

GOD must be hallowed in our conversation. The Christian will avoid the flippant treatment of sacred things. And in days when everything in Heaven and earth appears to be settled off-hand round a dinner-table, with an air of omniscience which is strange, and a total superiority to the judgments of Christendom and JESUS CHRIST, and with a high-heartedness which is amazing, this caution cannot be considered out of place. Flippant speech on Eternal destiny is the exact reverse of the spirit which exclaims, *Hallowed be Thy Name.* A judge in a criminal court sternly suppressed an outburst of laughter with one remark—he would remind them that a man was there on trial for his life. When we deal in ordinary conversation with themes of the spiritual world, let it be done with the awe and reverence of those who are aware that there are persons there on trial for their Eternal life.

3. GOD'S Name must be revered in the songs we sing. The Christian will take care that what he sings in his hours of amusement is of such a character as will not detract from the honour of GOD. He will be on guard that in this respect his lips shall not offend. To sing words which deal

lightly with religion is to lower in the audience their idea of GOD. And the result is one which no man can calculate.

4. GOD'S Name must be hallowed in religious duties. We need to cultivate a deeper spirit of reverence in our approach to sacred duties, to sacred places, to sacred things. Belief in the Fatherhood of GOD does not justify over-familiarity with religion. After saying, "Our FATHER," we are instantly bidden to add, "Holy be Thy Name." He is in Heaven, and thou upon earth; He is spirit, and thou art of the earth, earthy; therefore clothe thee in the vesture of reverence, as thou drawest near to the precincts of His throne. "I am but dust and ashes that take upon me to speak unto the LORD," exclaimed one of the best Old Testament saints, commonly known as the friend of GOD. This is the natural expression of a mind to which GOD is a reality.

"But we are afraid of superstition." Let us, therefore, cultivate reverence. Reverence is not superstition. It is the outcome of clear knowledge of the truth.

The tendency in daily life is rather towards irreverence. So strong, so subtle is its power, that it sometimes influences us more than we are aware. Constant vigilance is needed to maintain in pristine freshness and vigour the spirit of reverence.

And let us not despise the outward expressions of reverence. Scripture repeatedly inculcates this.

The holy angels in GOD'S presence are described as with their wings covering their faces. It is the outward expression of an adoring mind. Taking off our hats in church, kneeling down when we pray, bowing our heads at the name of JESUS, the sign of the Cross, the bodily prostration before the Throne and the presence of CHRIST, the general outward demeanour, all these have a distinct religious value. A reverent bearing communicates itself to those about us.

There is a relative holiness in all things dedicated to religious use. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Certainly, if that were true of the bare hillside where Moses stood, it is not less true of the reverence due to the altar of GOD. The place whereon thou standest is holy ground. The altar before which thou kneelest is in union with Calvary, and thy eternal redemption. The lectern before which thou art seated bears those words which, for thy happiness or condemnation, shall everlastingly sound in thine ears. Therefore, make not our FATHER'S house a house of worldliness. Make it not a house of gossip, or of ordinary thoughts, and ways, and conversations. Subdued and reverent be our bearing here. Make our FATHER'S house a house of reverence, a place of devotion, a shrine of adoration, a dwelling of prayer.

5. GOD'S Name must be revered in our hearts within. For our language and open conduct are

external things ; they are but the expressions of a revering mind. Reverence, if it be real, must be within. "Out of the abundance of the heart the mouth speaketh." If the heart be cynical, what must the language be? If the heart be pure, the lips will be pure also. If the heart be reverent, the words, the life, will be reverent too. What we need, then, above all, is a spirit of reverence within. One of GOD'S most glorious gifts to men is an habitually reverent mind.

And to obtain that reverence, let us contemplate GOD as He is. It is He Who, by every title of creation, preservation, redemption, grace, love, goodness, eternal promises, claims the reverence of the heart of man. What is He? What is He not? FATHER, SAVIOUR, SANCTIFIER. What thoughts, what facts, what duties, gather round the mention of these incomparable names! What infinite love, what unfathomable wonder, what unapproachable majesty, encircle the titles of the Holy Three, Who are everlastingly One!

Have you ever known what it is, in general conversation, to be inclined to say, for the sake of raising a laugh, some irreverent thing? and, when the words were almost on your lips, the vision of the Crucifix rose before you, and you were ashamed, and your lips were sealed? Well, contemplate the Crucified. Nothing kindles reverence as JESUS does. Look upon Him. Kneel at His feet. Think Who He is. Realize what He has done; what you

would be without Him ; what you are through His pity ; what, through His grace, you may some day become. And then, oh, then, will not reverence be natural, inevitable—the necessary overflow of a grateful heart ?

III.

Of course, GOD in Himself is, and must ever continue to be, absolutely holy. The Sanctifier of humanity is essential holiness. And nothing that man can say or do can for a moment detract from the essential sanctity of the Supreme, and Almighty, and All-Good.

“ Untouched by human praise or blame,
Thou art eternally the same,
Who bidd'st us sanctify Thy Name ! ”

The profane utters his dishonouring words, and links the Eternal Majesty of Heaven with the epithets of shame and the terms of degradation. The cultivated writes his flippant phrases against the moral glory of the Christian's GOD. But the Everlasting Holiness on the throne of thrones is untouched, unchanged—that which has been still is, and will be, when the tongue of the blasphemer is dust, and the pen of the scoffer is laid aside for ever. It is not GOD who is injured. It is man. Yes. Whatever tends to obscure the moral perfection of Almighty GOD from the minds of His creatures is, in the highest degree, disastrous to man. So long as eternal love, absolute purity,

holiness before which the driven snow is no longer clean, righteousness, goodness, truth, so long as these are recognized by men as no mere dream of the moralist nowhere realized in literal fact, but enthroned at the head of all existence in the Person of the Living GOD, all is well. Destroy *that*, obscure *that*, bring men to believe that absolute goodness has never been, that moral perfection is a poetic fiction, and no language can describe the moral loss which must ensue. The whole attitude and character of human life must change according as a man sees, or fails to see, that among the eternal facts which he is compelled to acknowledge is the moral perfection of GOD. Let a man once sincerely prostrate himself in adoration before the Christian's GOD, let him once throw himself into the meaning of the *Sanctus*, and he has made a permanent addition of unutterable significance to his conception of what is eternal and what is true. He has broadened out his mind to include facts in the moral and spiritual spheres more glorious than the physical laws which govern life and motion, and hold the starry order of worlds in iron and changeless control.

But let him, on the contrary, lose sight of the fact that moral perfection exists; let him see no better morality than what has been historically realized in the weak, imperfect aspirations of man, and his whole character is assuredly dwarfed, narrowed, confined.

“Hallowed be Thy Name!” It is the desire of all good men, to whom the moral interests of humanity are dear. For it means: let the true idea of GOD rivet the attention of His creatures; let it command their intellect, enthrone itself in their affections, rule their will. It means: let the moral splendour of that Perfect Being, Who is at the head of all existence, receive the recognition, the reverence, which is unquestionably due. Honour thy GOD, and thou wilt honour thyself. For, if thou despise Him, it does not injure Him, but it does injure thee.

“Hallowed be Thy Name!” It is the strong protest against all forms of desecration which blind men’s eyes to the beauty of truth. It is the Church’s daily divinely-ordered prayer. From a thousand altars, from millions of lips, the devout longing of saintly men is hourly ascending in the very language of JESUS CHRIST, “Hallowed be Thy Name.”¹

To maintain the honour of GOD concerns the well-being of all humanity. You could not endure to hear a mother’s honour called in question. You could not bear aspersions cast upon the character of the woman whom you love; you would not have her name coupled with unworthy, degrading associations. Yet, after all, these are but your own personal interests. They do not affect the broad interests of humanity as a whole. But the honour

¹ Maldonatus, in S. Matt. vi.

of GOD concerns the whole human race. To dishonour GOD is to have the moral ideal of humanity called in question. And therefore, because you love mankind, because the moral interests of humanity are precious in your sight, you will, to the utmost of your power, maintain the honour of GOD.

THY KINGDOM COME.

OUR first impulse on hearing the expression, "GOD'S Kingdom," is to suppose that it contains a reference to something which exists in the other world. GOD'S Kingdom is an everlasting Kingdom, and His dominion endureth throughout all ages. GOD will reign some day, when He has put all enemies under His feet. GOD'S Kingdom we think will come, at the end of the world, at the last day.

Scripture, however teaches something else. According to Scripture GOD'S Kingdom is in existence now, and in existence on earth among men. The message of S. John the Baptist was, "The Kingdom of GOD is at hand,"—that is, very near.

1. A large number of our LORD'S Parables were constructed with the express purpose of explaining in what the Kingdom of GOD really consists.

The Kingdom of GOD, or of Heaven, is said to resemble good seed thrown into a field: the field is the world. It resembles a mustard plant, because of its growth, its branches, its extension. It is compared to ~~Heaven~~
Heaven because of the secrecy and

intensity of its elevating influences. But more notably still, the Kingdom of Heaven is compared to a net cast into the sea of the world, gathering within its meshes every kind, good and bad alike, which are retained within the limits of its outward organization, until the eternal shore is reached. Then the sorting, the separating will be done. Then they will retain the good and cast the bad away. Again: "the Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity."¹

GOD'S Kingdom, then, already exists. It is in the world, it is something visible. It can be distinguished by men. It has its outward limits like a net—its extension like a tree—its influence like leaven. It contains good men and evil men also. It is GOD'S Kingdom. It is in the world.

2. But it is *not of the world*. It is a spiritual Kingdom. It is carefully distinguished from "the kingdoms of this world, and the glory of them."² The kingdoms of this world are often in opposition to the Kingdom of GOD. The kingdoms of the world are local, the Kingdom of GOD is universal. The kingdoms of the world are numerous, the Kingdom of GOD is one. The kingdoms of the world endure but for a time, the Kingdom of GOD is permanent. The kingdoms of the world are to become the Kingdom of our LORD and of His

¹ S. Matt. xiii. 41.

² S. Matt. iv. 8.

CHRIST.¹ CHRIST'S Kingdom is a spiritual Kingdom. "Now is MY Kingdom not from hence."² CHRIST'S Kingdom does not derive its origin or its support from earthly forces. The weapons of our warfare are not carnal.

CHRIST'S Kingdom is spiritual. It is not of the world ; but as we have already seen it is *in* the world. It has its definite roll of subjects. The entrance into the Kingdom is by an outward means—namely, by baptism, conferring regeneration. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD."³

CHRIST'S subjects are the baptized. His Kingdom consists of that portion of humanity which is regenerate. According to the express declaration of JESUS CHRIST, they that have been born of water and of the Spirit are already in the Kingdom of Heaven—in the Kingdom of GOD'S grace. And to be within the limits of that spiritual Kingdom is to be the recipient of untold blessings, of priceless privileges.

Our LORD said that the greatest man who ever lived—the greatest, that is to say, by virtue of his high office and personal character—was S. John the Baptist. "Among them that are born of women there hath not risen a greater than John the Baptist." He was greater than the long line of the Hebrew prophets and kings, greater than Elijah,

¹ Rev. xi. 15.

² S. John xviii. 36.

³ S. John iii. 5.

greater than Solomon, as the immediate Herald of the SAVIOUR'S Advent. And yet, "notwithstanding, he that is least in the Kingdom of Heaven is greater than he." He that is least in the Kingdom of Heaven—that is, the lowliest person within the fold of JESUS CHRIST, is greater than John the Baptist,—greater because he possesses what the other only foresaw—greater because he is within the Kingdom which had not yet been formed.

3. During the great Forty Days which followed the Resurrection our LORD "showed Himself alive after His Passion by many infallible proofs, being seen," by His Apostles, "forty days, and speaking of the things pertaining to the Kingdom of GOD."¹

In this phrase S. Luke summarizes the subjects of conversation during the period from Easter to the Ascension. Did the recorded subjects of these conversations concern this world or the next? For the most part they concerned the life on earth. During those forty days our LORD committed to the Apostles the formula of Holy Baptism.² He commissioned them to undertake the world's conversion to the truth.³ He conferred upon them the power of absolution.⁴ He promised them the seven-fold gifts of the HOLY SPIRIT.⁵ He predicted that they should be endowed with power from on High.⁶

¹ Acts i. 3.

³ S. Mark xvi.

⁵ Acts i. 5.

² S. Matt. xxviii. 19.

⁴ S. John xx. 23.

⁶ S. Luke xxiv, 49.

These were the main themes of conversation between the Risen LORD and His Apostles.¹ They are evidently concerned with the present life. They are as S. Luke says, "pertaining to the Kingdom of GOD,"—the Kingdom of GOD, that is to say, the Church of JESUS CHRIST.

These words are the Charter of His Kingdom, the institutions of His Church. So we are informed that our Redeemer laid before the Apostles the vision of His spiritual dominion, the plans of His visible Kingdom in the world of men. He told them of an empire and a throne, mightier than ever entered into the dreams of secular conquest, even an empire over the very thoughts and hearts of mankind. And it was then that they inquired, "LORD, wilt Thou at this time restore again the kingdom to Israel?"²

It was a natural question—and under the circumstances inevitable. He had described in glorious colours His Church, His Kingdom, which was to be established among men. And their eager question instantly rose, When will all this be? When will Thy Kingdom come? Wilt Thou restore Israel's faded glory to-day? Wilt Thou give back again the kingdom to Israel?

And our LORD'S answer in effect is this: GOD will indeed found this spiritual Kingdom, this visible society, this permanent Church. But the precise moment of its inauguration is not within

¹ Cf. Moberly, *Great Forty Days*, p. 14.

² Acts i. 6.

the province of things declared to men. Your duty is simply to wait. To wait in Jerusalem until the great moment come when the HOLY SPIRIT shall descend, and the Kingdom of GOD be indeed begun on earth.¹

4. Thus GOD'S Kingdom was a profoundly significant phrase, frequently on the lips of JESUS CHRIST. Frequently also *in the teaching of His Apostles.*

They could but repeat what their LORD had told them. If He spoke of GOD'S Kingdom, so must they. Devout persons at the present day sometimes think that so long as JESUS CHRIST is preached there is no necessity to preach about the Church. Preaching about JESUS CHRIST and ignoring the Church is sometimes called preaching the Gospel. Now it is of the highest importance to know what an Apostle would have understood by preaching the Gospel. As you read the Acts of the Apostles and their letters it becomes apparent that the message which the Apostles delivered may be summed up in two phrases. They went "preaching the things concerning the Kingdom of GOD and the name of JESUS CHRIST."² Two things, you will observe, not only concerning JESUS CHRIST, but also concerning the Kingdom of GOD, or the Church of CHRIST.

Consistently with this S. Paul writing to the Colossian Church exclaims, "GOD hath delivered

¹ Acts i. 7, 8.

² Acts viii. 12.

us from the power of darkness, and hath translated us into the Kingdom of His dear SON.”¹ That is to say, we, we Christians, we the baptized, are already within the Kingdom of GOD’S SON. We were translated into that Kingdom when we were regenerated and made GOD’S children by adoption and grace. This is S. Paul’s idea of preaching the Gospel. He has two great doctrines to deliver to men—the one is concerning JESUS CHRIST, the other is concerning the Church. S. Paul addresses Christian men as members of a great spiritual Community, as subjects of a visible religious Kingdom. As such he exhorts them to “walk worthy of GOD, Who hath called you unto His Kingdom and glory.”² Called you when you were baptized, when you were incorporated into His Church which is the Kingdom of GOD on earth and among men.

Usually then in Holy Scripture the Kingdom means the Church ; and this consideration is indispensable if we would understand the petition in the LORD’S Prayer, *Thy Kingdom come*. It is the prayer offered in behalf of CHRIST’S spiritual Kingdom, the Church of the living GOD. The prayer that GOD’S Kingdom may come, is the prayer that the Church may do her office for the souls of men ; that the Kingdom of Grace may be co-extensive with humanity ; that the Church in her true character may be understood and accepted by men ; that the world may realize and believe that

¹ Col. i. 13.² 1 Thess. ii. 12. Cf. Estius.

the Church is indeed CHRIST'S Kingdom ; that all those errors and prejudices which blind men's eyes to the true spiritual nature of this divine creation, the Church of GOD, may be done away.

Consequently this petition may be said to contain—

A prayer for the Church's unity,
A prayer for the Church's extension,
A prayer for the Church's completion,
A prayer for the Church's sanctity.

I.

"Thy Kingdom come." It is a plea for unity. Division is proverbially disastrous. It is a commonplace to say, Unity is strength. An ordinary maxim in military tactics is, Separate them and conquer. "A kingdom divided against itself cannot stand." Men are beginning to recognize that in this, as in all other things, Scripture speaks the truth. From various denominations round the Church there is heard a mournful recognition that sectarianism does not contain the secret of strength, that the rivalry, jealousy, discords, opposition between them has crippled Christian progress, has done discredit to the Christian name. The waste of energy is enormous, the mutual hindrances incalculable, the effect on the world distinctly confusing. Members of the same family will no longer kneel at the same altar, decline to worship GOD together. Have we not all one FATHER? did not one GOD

create us? did not one SAVIOUR redeem us, and one HOLY SPIRIT found the Kingdom of Grace for our advantage? Why, then, this division? Men acknowledge that it is bad. The longing after Christian reunion is becoming more and more pronounced. Men admit that these divisions are frequently far more political than religious, frequently the legacies of buried disputes. But they all proceed from one great denial, which is this—that CHRIST has any visible Kingdom among men. Here is the root of all the mischief. Here is the real offender, the secret of all division, namely, that while CHRIST Himself said that His Kingdom was like a net (an outward spiritual organization, within whose limits His subjects are gathered in and contained), men say that His Kingdom is not like a net, that He has no visible Kingdom at all, that He left each separate soul free to join what sect he pleased, or if he cannot find one exactly congenial with his tastes, to make another on his own account. Let us rather hear what S. Paul says: “GOD is faithful, by Whom ye were called into the fellowship of His SON JESUS CHRIST our LORD. Now, I beseech you, brethren, by the Name of our LORD JESUS CHRIST, that ye all speak the same thing and that there be no schisms among you, but that ye be perfectly joined together in the same mind and in the same judgment.”¹ So wrote S. Paul. But then S. Paul believed most distinctly that CHRIST

¹ 1 Cor. i. 9, 10.

had a visible Kingdom on earth, for, if CHRIST has no visible Kingdom on earth, then S. Paul had no right to forbid Christian men the liberty of free association. "Let there be no schisms, no divisions among you," is a piece of advice which can only be justified on one assumption, namely, that JESUS CHRIST founded a visible Kingdom, and that no soul is permitted to found another.

Thus the prayer, *Thy Kingdom come*, is fundamentally a petition, that all those who believe in the same LORD JESUS CHRIST may be restored to the limits of His visible Kingdom, that those who undoubtedly love Him may realize more completely His spirit and may keep His commandments, one of which is that they shall hear the Church and permit no divisions among them, that if they would live as the Gospel directs, and after the Apostolic way, there must be one faith, one fellowship, and one worship among them.

II.

"*Thy Kingdom come*" is, secondly, a longing for the Church's extension across the world.

What is the language of a statesman fervently pressing forward the interests of the government he serves? Does he not practically address the nation in these very terms—*Thy kingdom come*? He would do his utmost to extend the dominions of his nation. If he can promote her interests in war, then according to his own account

he "dies happy." If he can place the empire of India at England's feet he has completed a vast achievement. But to a Christian it is incomparably more momentous to extend the empire of JESUS CHRIST.

Empires rise and perish. They have their day and cease to be. They are adverse or they are subservient to the dominion of the Cross. And here in reality their actual value consists. "Many a time have they fought against me from my youth up, now may Israel say ; but they have not prevailed against me." No, for they shall perish, but Thou remainest. "No weapon that is formed against Thee shall prosper." According to Scripture, happy is the nation which has advanced the Banner of the Crucified. Cursed is that nation which is against Him. "Curse ye Meroz, said the Angel of the LORD, curse ye bitterly the inhabitants thereof, because they came not to the help of the LORD, to the help of the LORD against the mighty."

"His dominion shall be also from the one sea to the other, and from the flood unto the world's end. All kings shall fall down before Him ; all nations shall do Him service. For He shall deliver the poor when he crieth, the needy also, and him that hath no helper. He shall be favourable to the simple and needy, and shall preserve the souls of the poor. He shall deliver their souls from falsehood and wrong, and dear shall their blood be in

His sight. He shall live, and unto Him shall be given of the gold of Arabia. Prayer shall be made ever unto Him, and daily shall He be praised.”¹

CHRIST Himself anticipates that for the advancement of this Kingdom men would deny themselves many of the legitimate comforts, pleasures, and happinesses of ordinary life. “There are some who have made themselves eunuchs for the Kingdom of Heaven’s sake. He that is able to receive it, let him receive it.”² And the story of foreign missions, the solitary lives, the unrequited labours, the noble deaths, are so many answers to CHRIST’S appeal. They are luminous instances of men whose whole heart went up in the prayer, *Thy Kingdom come.*

III.

“Thy Kingdom come.” It is a prayer for the Church’s completion.

The Kingdom of GOD is partly here, partly in the other world; partly present, partly future. There is the Kingdom of grace here in the world. There is the Kingdom in Paradise. There *will* be, hereafter, the eternal Kingdom, the Kingdom of glory in Heaven.

Now, when we pray for GOD’S Kingdom, we pray for it wherever it may be. We pray for the Kingdom of glory, as well as for the Kingdom of grace. We pray for the Kingdom in Paradise, as well as

¹ Ps. lxxii.

² S. Matt. xix. 12.

for the Kingdom on earth. We pray that the Church on earth may become the Church in Paradise, and that the Church in Paradise may become the Church in Heaven. We pray for the coming of the everlasting Kingdom, the Kingdom of glory in Heaven, which is the realization and perfection of the Kingdom of grace here on earth.

Thus, we pray for every member of the Church of GOD, wherever he may be, who has not yet entered the perfected glory of Heaven.

These words accordingly involve a prayer for the dead. "I pray for the faithful departed," exclaimed *John Wesley*, "whenever I use those words in the Burial Service: 'We beseech Thee that it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory.' Yes, and whenever I say, 'Thy Kingdom come'—for I mean both the Kingdom of grace and glory. In this kind of general prayer, therefore, for the faithful departed, I conceive myself to be clearly justified, both by the earliest antiquity, by the Church of England, and by the LORD'S Prayer."¹

"Thy Kingdom come." It may well be the prayer of the saints themselves in Paradise. Released from the burden of the flesh, released from

¹ "Wesley's Place among High Churchmen," p. 75.

trial and temptation, they may well long for the completion of their Redeemer's work. They may long for it with the vigorous energies of emancipated spirits. "Did I think of those who are gone as dying to those they left, I should honour and love them less. The man who forgets his home when he quits it seems to want the best sensibilities of our nature; and if the good were, in their new abode, to forget their brethren on earth, were to cease to intercede for them in their nearer approach to their common FATHER, could we think of them as improved by the change?"¹ So writes a Unitarian preacher. Belief in the natural relationship between the several parts of CHRIST'S Kingdom is inevitable. "All this," adds the same writer, "all this I am compelled to infer from the nature of the human mind."

IV.

"Thy Kingdom come." It is a prayer for the Church's *sanctity*.

For its meaning is this. Let GOD reign over the individual soul. Let the throne of JESUS be established in the heart of man. Let Thy Kingdom come, not merely in the world around me by the Church's unity, extension, and completion, but chiefly in myself—not merely outside me, but within. Experience mournfully declares that it is possible to work for CHRIST'S Kingdom around us,

¹ Channing on the Future Life. Works, iv. 227.

and yet not to work for it within ; possible to promote the Church's extension by contributing to foreign missions and home reunion, without placing our own hearts at CHRIST'S disposal, without even seeking Him.

Yet, to offer the prayer, "Thy Kingdom come," with any real sense of that which it involves, is certainly to say no less than this: "O JESUS, my LORD, my King, I desire to see Thee enthroned. Others have refused to serve Thee, they have cried, 'We will not have this Man to reign over us ;' but, O JESUS, be Thou enthroned here, within my soul."

For "the Kingdom of GOD is within you."¹ Membership in the outward communion of GOD'S Church and Kingdom is of the highest importance. But yet, by itself, it is not enough. "They are not all Israel which are of Israel."² It is quite possible to be within the Kingdom here and excluded from it hereafter—within the Kingdom of grace, and not within the Kingdom of glory. To be there, CHRIST must reign, not only in the Church around me, but over me in person—over my affections, imaginations, impulses, thoughts, ambitions, aims, desires. My will must be under His direction ; my life must be in His control. The Kingdom of GOD must be within me.

V.

Now, to pray for the Church's completion really involves *a prayer for the end of the world*. It is a

¹ S. Luke xvii. 21.

² Rom. ix. 6.

prayer for the second Advent of JESUS CHRIST. For certainly not till then will GOD'S Kingdom be complete. It is asking GOD shortly to accomplish the number of His elect, and to hasten His Kingdom. It is like S. John's answer to CHRIST'S words, "Behold I come quickly," "Even so come, LORD JESUS!"¹ "Thy Kingdom come." It beckons CHRIST to return and receive His own. It invites Him to come among His people. It calls Him to come and deliver up the Kingdom to GOD, even the FATHER; to put down all rule, all authority and power contrary to His own. It summons Him to give the final victory to goodness, to purity, to unselfish love, to truth—to readjust all this world's injustices, to recompense the evil, to reward the saints, to scatter the vile and crown the CHRIST-like. It expresses a longing after the Eternal Kingdom, the Kingdom in which the saints, the martyrs, the angels, the spirits of just men made perfect, the sincerely repentant, the devout, the lowly, the true followers of JESUS, shall enter, and reign with Him in glory; the Kingdom from which all that is contrary to truth and righteousness shall be everlastingly excluded. This it is that we pray for, this we mean, in the comprehensive petition, "Thy Kingdom come."

And what if He were to take us at our word? What if some morning we were to wake to the consciousness that, although the sun shone as at

¹ Rev. xxii. 20.

other times, yet this day was not as other days, but was, in very deed, that day of wrath, that awful day for whose coming we had prayed ?

Nothing but a repentant mind can enable men seriously to say, with any confidence and hope, "Thy Kingdom come." When the Kingdom of glory actually does flash upon the world, it will be regarded with very mixed emotions. There will be some who will call upon the dull dead rocks to fall upon them and conceal them from its coming. There will be others who will go forth with gladness, seeing in it the realization of their purest hopes. There will be others who, with anxious fear, will tremble, and yet will hope. There will be many whom repentant tears and GOD'S absolving message have prepared for that encounter. But the Kingdom of glory will be profoundly solemn to the best and saintliest of men.

What depth in this petition ! Our LORD has charged this apparently simple phrase with the profoundest *hopes of eternal happiness*. When that Kingdom of glory is here, may it find ourselves among the subjects of the King. May He say to us, who have prayed for its unity, extension, completion here—"Come, ye blessed of My FATHER, inherit the Kingdom prepared for you from the foundation of the world !"¹

¹ S. Matt. xxv. 34.

THY WILL BE DONE.

I.

1. THE Will of GOD is the *ultimate sanction* for morality.

A moral code, which has no higher authority than man can give, may enforce an outward respectability, but this is not morality. Morality lies within : in the thoughts, imaginations, passions, habitual desires, the secret, the hidden, the inmost life. How can any code of man's devising conquer these? But tell me that the distinctions between right and wrong are eternal ; that they were not made, and cannot be unmade, by man ; that they are an expression of the Will of GOD ; that there is enthroned above all things a personal Being, to Whom I am accountable, not merely for my public conduct, but for my most private acts and thoughts—and then, indeed, morality has an adequate sanction. I may scoff at abstract principles, I cannot ignore an eternal GOD.

2. The Will of GOD is the security that good shall ultimately triumph.

Government of human destiny under a morally perfect Being renders human life totally different

from that which it must appear, if, instead of a beneficent will, fatalism or indifference held our lives within control. It assures you that righteousness must ultimately triumph. The positivist or the materialist, in general, prophesy a golden age when the progress of humanity will be at last complete. Now, when the sceptic assumes the *rôle* of prophet, it is difficult to see on what ground he expects to be believed. But assume that his prediction will come true. What is that to you or me? What profit to be told that, millions of years to come, humanity will enjoy a perfection, in which, however, the present generation will have no share? What, moreover, of the dead? Humanity is no longer young. History declares that many evils have been done upon which no adequate satisfaction followed. Injustice, unvindicated wrong, unpunished sin, have held no small space in human life hitherto. What of these? Either they must be readjusted hereafter, or there is no such thing as justice for man. Only the fact of a morally perfect Will at the head of all existence can justify belief in the ultimate ascendancy of the pure, and good, and true.

II.

After considering the Will of GOD, we descend to consider the will of man.

GOD has determined, in the exercise of His infinite wisdom, that creation should not be limited to

the unintelligent orders of lower life. He has created that greatest marvel of all, a being gifted with moral freedom, the power of self-determining will, the power of choice. Man's highest, most godlike possession is freedom of the will.

Moral freedom, however, in created existences, involves the *possibility* of departure from the will of GOD.

Human will can be turned in two directions. Either in opposition to the will of GOD, which is sin ; or in acquiescence with the will of GOD, which is right.

And upon these tremendous alternatives depends the whole destiny of man, the whole significance of human history.

Man is free. Free to defy GOD, or to serve Him. This is our awful, our inalienable prerogative. Herein our profound responsibility consists. We alone, among created existences upon this earth, can resist the will of GOD ! Contrast the material world. The ceaseless course of days and nights, the regularity of the seasons, the succession of the years, what are these ? They are the will of GOD. The laws of the universe are in perfect accordance with His will. " Fire and hail, snow and vapours : wind and storm fulfilling His word."¹ " He hath made them fast for ever and ever : He hath given them a law which shall not be broken."

But in their obedience there is no merit. They

¹ Ps. cxlviii.

obey, and know not that they obey.¹ The dead materials of the world are carried along, unconsciously subservient to a will they cannot resist. But man is free. Hold firmly to this. For without freedom there could be no responsibility, without responsibility no morality, without morality no reward or condemnation; we should cease to be what we are, we should be no longer men. Here man stands apart from the material creation, invested with a glorious superiority, which is at once his peril and his hope.

III.

These are the two wills: the perfect, the holy, the changeless, the eternal Will of GOD; and the imperfect will of His creature man.

I. Now the whole purpose of human life is the discipline of the human will. It is to bring the will of man into union with the will of GOD. It is to train the created intelligence of man, until it shall become permanently on the side of goodness and truth.² Man begins with his ignorance, pride, and self-will. He makes his passions, ambitions, desires, the main purpose of his life. He ignores the will of GOD. Then GOD disciplines him through the bitter fruits of experience, through disappointments which dissipate his illusions, correct his judgment, purify his imagination, strengthen his

¹ Cf. S. Clement of Rome, Ep. to Corinth.

² S. Augustine on the City of GOD, Bk. 22

will. GOD chastises him by the scourge of conscience, compels him to realize his foolishness, feebleness, selfishness, and ignorance, and brings him to a wiser mind ; so that he begins to seek, in sadness and in shame, illumination from the source of all light and wisdom, desiring humbly to know what the will of GOD really is. Severe but salutary lessons, by which GOD is fashioning the heart of man into resemblance with His own perfect will.

GOD would train the characters of men—increase in them true religion, nourish them with all goodness, so that it should become increasingly difficult for them to offend ; more natural, more congenial, to do good. So that, at last, the weak, vacillating, undecided character of sinful humanity may become pure and strong, GOD-like and true ; repudiating sin in all its forms, always on the side of GOD and holiness. Far off, to the best of us, this glorious issue may indeed appear ; but this it is which human life is intended to effect. And life is profitable or worthless in proportion as our will is liberated or enslaved.

2. Meanwhile, assuredly, GOD respects the liberty of man. GOD has endowed His creature with freedom of the will, and that power GOD does not invade, or overwhelm, or withdraw. GOD respects, and He will not violate, that moral freedom which is His highest gift. A moral creature must, by his very nature, continue free. GOD will

not force man into right conduct against his will. To force another into goodness is an absolute contradiction, an impossibility. Unless he act by his own deliberate choice, his act is neither evil nor good. It is essential to a moral being that his act be free.

Thus to the individual himself the formation of his own character must be left. We have, every one of us, a power, an awful power, to develop or cripple our moral selves—a power which we cannot resign—a power which we do not always willingly realize. Men possess a more than kingly control over the faculties of their being. And this independent self-determining power GOD will not overwhelm. He will assist us with His grace. He will, He does, enlighten our minds and strengthen our feeble decisions, but the one thing which He will not do, is this—He will not make men virtuous in spite of themselves. He will not force us into paths of goodness against our will. He will not *drive* men through the gates of Heaven.

3. The actions of evil men are indeed being continually turned by a higher will to purposes of the greatest good. But their freedom is untouched. Their guilt is their own. The betrayal by Judas becomes instrumental in the world's redemption. Pharaoh is reminded: "In very deed for this cause have I raised thee up, for to show in thee My power." "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together"—little

though they realized it, far as they were from intending it—"for to do whatsoever Thy hand and Thy counsel determined before to be done."¹ Ultimately, of course, we can do nothing against the truth, but for the truth. And against no rock can man dash himself more effectually to his own destruction than against the eternal will of Almighty GOD. "Whosoever shall fall on this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder."²

4. The Will of GOD and the will of man are, in the present condition of things, often in collision, in apparently hopeless antagonism. But this state of things cannot last for ever. Ultimately, triumph must be with the Will of GOD.

GOD'S Will must be supreme. That is certain. Either it will triumph in me, by bringing my will into union with itself; or else it will triumph over me, and against me. If the will of man unite with the Will of GOD, that is ultimately Heaven. If the will of man oppose the Will of GOD, that is ultimately Hell. Hell, therefore, is a creation of the will of man. Whether there shall be such a place or not depends on the will of man. Think of it. That any created will could successfully thwart the Will of GOD, and do this with impunity, and do this for ever, would mean nothing less than the dethronement of GOD. And the only way in which GOD'S Will can be vindicated and established

¹ Acts iv. 27, 28.

² S. Matt. xxi. 44.

in its own supremacy is by the rejection of all that opposes itself to GOD. GOD will not annihilate the intelligence He has made. GOD cannot force the power of choice which He has created. It remains, then, that the Will of GOD must triumph, in the eternal exclusion of that will which refuses to be brought into union with goodness and truth.

Eternal exclusion. Men deny the possibility. Yet, if GOD has made any creature free, then it is certain that the creature can resist Him. You cannot force any one to love you against their will. Neither will GOD. What is to prevent Satan from eternally refusing obedience to GOD? How can men, against their will, be compelled to love holiness, purity, unselfishness, truth?

IV.

“Thy Will be done.” The motives which should prompt our hearts to offer with sincerity this petition are these :—

1. First, because GOD’S Will is *true*.

Our will can never be safe except it agree with His. Often that upon which, apart from GOD, our heart is fixed, which we passionately long for, which we vehemently struggle to obtain, would be injurious if received. Often we have no adequate idea what moral effects such an acquisition would involve.¹ We know not what we ask;² and frequently our very worst enemies are our heart’s

¹ S. Augustine, Sermon 21.

² Cf. S. Matt. xx. 22.

desires. Our longing may be withheld in mercy. It might be granted in anger. As we read of rebellious Israelites: "He gave them their own desire: they were not disappointed of their lust: but while the food was yet in their mouths the heavy wrath of GOD came upon them and slew the wealthiest of them."¹ The only safe condition can be submission to the will which alone is guided by perfect wisdom and truth. We are only safe when we say, "Thy Will be done."

If we have suffered from frustrated hopes, have we not also had cause to deplore the realization of others? "I gave thee a king in Mine anger,"² said the Divine message to Israel. He granted their petition, that bitter experience might teach them that the way of GOD was best. Happier far was the apostle whose prayer was, in mercy, refused.³

"The LORD hear thee in the day of trouble; the name of the GOD of Jacob defend thee, grant thee thy heart's desire, and fulfil all thy mind."⁴ Yes, when that heart's desire agrees with the holy Will of GOD.

2. Secondly, because GOD'S Will is most *beneficent*. It is our best, our truest interest, which GOD desires. The surrender of our will which GOD demands is for our sake no less than His. It is our permanent advantage which GOD desires.

And if we were not blinded by pride, self-will,

¹ Ps. lxxviii. 30, 31.

² Hosea xiii. 11.

³ 2 Cor. xii. 8, 9.

⁴ Ps. xx.

and sin, we should see how profoundly true it is that man's deepest happiness consists in doing the Will of GOD from the heart.

(a.) The will of GOD is our Redemption. "It is not the will of your FATHER Which is in Heaven, that one of these little ones should perish."¹

"He will have all men to be saved, and come to the knowledge of the truth."² This is GOD'S desire.

(b.) "This is the Will of GOD, even your sanctification;"³ that your whole nature, body, soul, and spirit, "be preserved blameless unto the coming of our LORD JESUS CHRIST,"⁴ that you may receive those gifts of purity, unselfishness, and truth, in which your happiness consists, that you may achieve that nobility of which your nature by grace is capable, this is the Will of GOD concerning you.

V.

Thy Will be done. The Christian in adopting these words must surely mean, Teach me, O GOD, to do Thy Will.

The Will of GOD can be done in two ways :

By active obedience.

By resignation.

I. By active obedience. Doing the Will of GOD from the heart, striving to discover in every crisis

¹ S. Matt. xviii. 14.

² 1 Tim. ii. 4.

³ 1 Thess. iv. 3.

⁴ 1 Thess. v. 23.

what His Will concerning us really is, and then by the aid of His grace trying to carry it out.

Obedience in the concerns of daily business life, obedience in the severe moral temptations which beset the path of every human being, especially of young men in the glamour of modern Babylon, obedience in the choice of a profession, obedience to the Will of GOD in every relationship of life, sonship, manhood, fatherhood, as one after another they come upon us, obedience also to the known Will of GOD expressed in the commands of JESUS CHRIST and the immemorial teaching of His Holy Church, obedience to that voice which said, "This do in remembrance of Me," obedience to the dictates of conscience within. This is the spirit which enables a man to say, with something more than the outward deference of the lips, *Thy Will be done.*

2. Then at some period or other of our life obedience to GOD's will must take the form of *resignation*. Hardest of all burdens, to men of active energetic character, is that passive acquiescence in a state of inactivity, helplessness and pain. And yet, regarding ourselves as what we are, units in the human multitude, we can scarcely venture to expect a total exemption from those dark and solemn experiences into which all human life sooner or later descends. Certainly at such times we require a strong faith that the chastisements of the Almighty are blessings in dis-

guise, that "He doth not willingly afflict the children of men," before we can bend our wills into submission to His, and say with any sincerity, *Thy Will be done.*

The anxieties which our state in life involves, the sufferings which others bring upon us through no fault of our own, the punishments which are the well-merited requital of past misdeeds, may through the mercy of GOD be turned into instruments of the highest good to him who acknowledges that this world's events are not tossed on the winds of accident or chance, not bound in the iron lines of pitiless necessity, but guided by the care of Fatherhood, divinity, and love. Firmly founded faith invigorates our weakness; and enables a man to place himself by grace humbly at the divine disposal, and to exclaim, "Shall we receive good at the hands of the LORD, and shall we not also receive evil?" "*Thy Will be done.*"

Resignation is a peculiarly Christian virtue. It is one which the pagan world with its belief in fatalism could scarcely comprehend. Resignation involves belief in the Holy Will of GOD. The grace of a resigned and lowly temper has never been learnt so clearly as from Gethsemane and the divine example under the shadow of the Redeemer's cross.

It is a profoundly significant fact that in proportion as religion is discredited suicides increase. One of the greatest moral heroes of ancient times

/ terminated his much-praised career in this very way—by the crime of self-destruction. The warning is not needless in days like our own. A refuge from anxieties, a cowardly escape from a burden which heroism demands that we should bear, will always lie open to men who deny the existence of the Holy Will of GOD. But the Christian principles require that a man shall keep the place where GOD'S Will has put him ; shall, though the flesh may falter, bear the burden which GOD'S Will has imposed, shall wait till his Creator calls him hence, shall not rush unbidden into the more immediate presence of his GOD, his Redeemer, his Sanctifier, his Judge. At the bar of this earth's unprejudiced decision, let sentence be given whether of these principles, the pagan or the Christian, is the nobler of the twain.

The Will of GOD and the will of man—we have considered them each apart, and again we have viewed them in their relationship, one with the other. And in doing this we have stood on the border land of some of the deepest mysteries wherein the profoundest thought of past ages has left many things quite unexplained, and where the researches of human inquiry may easily lead us astray. There is much here which baffles altogether the powers of human investigation. Indeed, Christianity itself is rather concerned with guiding our conduct than satisfying our specu-

lations, and for all practical purposes we know enough.

And what we know is indescribably solemn. We know that the Will of GOD must ultimately triumph. It will triumph either over me or in me. Either it must bring my will into harmony with itself by my sanctification ; or else it will triumph over me and against me, and vindicate its eternal purposes in my condemnation. This is the awful alternative which lies before every human being.

And moreover, there is a law which works most certainly and most silently. A law, which like the laws of physical nature, cannot be controverted and is not to be set aside. And the law is this—the tendency of the human will to become inveterate — whatever line of conduct it may adopt. As we reflect upon this tremendous fact, and attempt to contemplate the appalling consequences which must therefore be involved in the constant repetition of any act through the course of the silent years, our very hearts may sink within us.

When we consider that life is a period for the discipline of the human will, that GOD respects the liberty of man, that freedom is a possession which He will aid by grace but will not compel, that far off in the final issue the Eternal Will must needs prevail in the alternatives of eternal happiness or eternal loss—we shall offer the petition concerning the Will of GOD with a serious realization of the fact that it includes our own eternal sorrow ✓

or joy. We shall cry for aid to bring our will into union with His. "Teach me to do the thing that pleaseth Thee, for Thou art my GOD. Let Thy loving Spirit lead me forth into the land of Righteousness."¹

¹ Ps. cxliii. 10.

*GIVE US THIS DAY OUR DAILY
BREAD.*

THIS petition stands apart alike from all those which go before and those which follow it. Before it, are three concerned with GOD ; after it, are three concerned with man. In reference to GOD are considered His *Name*, His *Kingdom*, His *Will*. In reference to man, his *sins*, his *temptations*, his final *deliverance* and perseverance. All these six petitions, the first three and the last three alike, are purely spiritual petitions. Between them stands the one petition, chiefly, though not exclusively, concerned with material things—the petition, Give us Bread.

And the order observed in these petitions is itself significant. Our impulse in prayer is to place our own wants first. But the divine order reverses this. The rule laid down by our LORD is, “seek ye first the Kingdom of GOD and His righteousness, and all other things shall be added unto you.” Seek ye first the honour due unto His Name, the advancement and perfection of His Holy Church, the accomplishment of His divine

intentions, and GOD will not forget your needs. Accordingly, after these three petitions and not before, we are bidden to plead for our own necessities in the words, Give us this day our daily Bread.

I.

Prayer for material things appears to some inadmissible. What space is left for prayer of such a kind in a world controlled by changeless law? So long as prayer is confined to the needs of the soul, no serious objection is raised. But once transgress that limit and you invade the territory of physical law, where change is impossible. To pray for rain ✓ appears to such minds an absurdity. To pray for ✓ bread can from the same standpoint be little better. Such prayer seems to involve a negation of physical law. Accordingly we are bidden to take our choice in the relentless alternative, either to deny law or to cease to pray for material things.

Law is here regarded as an adamant barrier against which petition must dash itself in vain.

The invariableness of law is one aspect of the truth.¹ It is an aspect very naturally, and even necessarily imposing itself forcibly upon us, in an age which has in a quite new way grasped and realized the regularity of natural law. But for that very reason it may be absolutely necessary for us to get away from our own discoveries, and to consider

¹ The writer is here much indebted to Dr. Jellet's *Donnellan Lectures on Prayer*.

other aspects of the truth, if we would escape one-sidedness and see the facts in their right proportion.

To ask Him to give us bread is to seek His intervention in the region of physical law.

"Give us bread" is a petition of the same order as the prayer for fine weather or for rain.

The imposing sight which nature presents in its iron *regularity of law*, the magnificent scale upon which its movements take effect, the intricacy of its interwoven system, the mutual relations between law and law, so that departure from the ordered progress of events would mean dislocation and destruction, far-reaching and beyond power of mind to calculate, so that life itself depends upon the regularity and perpetration of these laws,—all this seems to some minds to preclude the possibility of change in deference to the longings of man. "Thou hast given them a law which shall not be broken."

Does this theory leave room for any kind of prayer? Yes, it is answered. We concede to you the spiritual sphere. Pray for spiritual things. Pray for the wants of the soul, but not for those of the body. The direct action of GOD upon the soul is not for an instant denied. What is challenged is the reasonableness of expecting direct interference in bodily concerns in a world controlled by law.

Thus men assert that prayer and physical law cannot be reconciled. This distinction, however, which would allow us to pray for spiritual and not

for physical needs, for grace but not for rain, will not really bear inspection.

Why concede freedom to pray for the soul while denying freedom to pray for the body? Because, it is answered, the body is governed by physical law which no petitions can change. But is not the soul also governed by laws? Are spiritual things less ordered, controlled, fixed by unalterable principles than material things? Assuredly law governs in spiritual things. If there is the law of gravitation, is there not also the law by which habit becomes inveterate? The attempt to confine prayer to the spiritual sphere, on the ground that the material order is ruled by invariable laws, is only possible where the fact is forgotten that law reigns as fixedly in the spiritual order as it does in the material. If the objection that prayer is the contradiction of law were really pressed to its legitimate conclusion, it would exclude GOD from all intervention, not only in the needs of the body but also in those of the soul. Human nature shrinks indeed from this fearful inference. Yet prayer cannot reasonably be conceded a place in the spiritual world while a place is denied to it in the material. Imagination represents the iron laws of the physical world more vividly than it does the laws by which the spiritual world is governed and regulated. And the consequence is that men more easily suppose freedom of action to exist in the one than in the other. But law exists no less certainly

in both. Either, then, prayer can co-exist with law, or else no room for prayer of any kind remains.

I. Consider first of all physical law in relation with GOD's power.

What does prayer for material wants really involve? Does it mean that we expect GOD to break a law of nature for our advantage? Certainly not. "He hath made them fast for ever and ever. He hath given them a law which shall not be broken." What you understand by law is, that given certain antecedents certain consequents must follow.

But is this inconsistent with appealing for help to our fellow men?

You send for a physician to avert the peril threatened by some disease. What does your appeal to him imply? Does it request him to violate a law of nature in your behalf? On the contrary. What you ask him is, to overcome one force by a stronger, to counteract one set of causes by another.

Nature is full of this. According to one set of causes a flower will die; but another set of causes has to be taken into account. The refreshing shower falls and it revives. Now if man has recourse not only to the physician but also to GOD, the appeal to the Eternal does not ask Him to violate His own laws. What it asks Him is to counteract one set of causes by another. He is implored to bring such forces to bear upon events as will produce the result for which we pray.

Prayer, therefore, for material help involves no contradiction of law, whether the request be offered to man or to GOD. We have to remember GOD'S power. From the infinite treasury at His disposal He brings forth such forces as are necessary.

2. Consider secondly the laws of nature in connection with GOD'S foreknowledge.

It is sometimes said that the events of to-morrow are the issue of causes extending far back to the commencement of created things. What will be must be. To alter them would be to introduce untold confusion into the system of worlds. When all things are bound together by law, and closely interwoven, the introduction of a change apparently small might send worlds crashing together and dislocate a universe. Therefore, it is said, it is too late to pray. The clouds that gather on to-morrow's sky have been prepared for ages. No petition can alter them now.

But the fact is that to-morrow's events have been known to GOD from all eternity. The issue of one set of causes He knows, but also the issue of another. He saw from everlasting the clouds which according to one set of antecedents would float across to-morrow's sun. But He also heard from everlasting the prayer as yet unuttered. Before the suppliant existed, before created things began, GOD knew his need, and heard his cry, and by anticipation provided for and answered his petition.

Thus the laws of nature do not in the least

necessarily preclude the power of prayer. There is no unexpected change suddenly introduced to counteract what else would be. Everything has been foreseen, allowed for from eternity.

According to one set of causes the rain will fall. According to another set of causes the winds will blow and the clouds be scattered. Why? Because in answer to the anticipated prayer of some righteous man the forces required have been provided in the plans of eternity. According to one set of causes Hezekiah's life will in a certain brief interval be extinct; according to another set of causes it will be prolonged. Why? The reason is the same—GOD has anticipated His servant's prayer, has determined to grant his petition, and has provided accordingly.

3. Consider further natural law in the light of GOD's moral purpose for man.

For it is sometimes said, granted that GOD's power can create the forces needed, and that GOD's wisdom can foresee the period of their application, yet does not this incessant interference with physical laws militate against the perfections we ought to ascribe to GOD's work? What should we think of a workman whose presence and intervention was perpetually needed to compensate for the irregularities and defects of some mechanism which he had constructed?

Undoubtedly, if the divine purpose in material creation were solely to construct a perfect machine,

this objection would have considerable weight. But what *is* the purpose of this world we tread? What is the meaning of all that vast system of worlds extending out into space beyond all fathoming? Without saying for a moment that it has no other purpose, one purpose of its creation was surely this, to be the training ground for responsible beings. That is to say, GOD has moral purposes in view. It is not the mere perfection of a machine in which He could rest and be satisfied. GOD is concerned with the moral government of men. This is His aim, His purpose, His intention. Shall we not say that GOD cares more for moral ends than for mechanical regularity?

Now in the moral government of a world we can easily understand that GOD has purposes in view which no mere machine, however accurate, could conceivably effect. No machinery can be entrusted with moral control. No material system, however perfectly organized, can form an adequate substitute for the divine Mind and Heart, so that GOD could retire into the background and let the mechanism take His place. There was indeed a commonly prevalent theory about GOD which described Him as setting the earth in motion, and then leaving it to revolve for ages, and retiring from personal interference in its concerns. As if GOD could say to His creature man, I shall be absent from material creation for centuries and for ages, in fact until the dawn of the latest day. Meanwhile I have appointed the

mechanism of nature to be My representative, and to it I refer you for all your physical wants. I cannot interfere, I cannot change this. Pray neither for bread, nor for rain, nor for bodily health, for in all these I cannot help you.

What a conception ! What a perversion it is !

As if mechanism could ever take the place of mind. As if GOD could have entrusted His powers of government to an unconscious system of force and dust ! As if it were conceivable that GOD should create a system which excluded Himself and deprived Him of the powers of intervention and control ! As if GOD could be so isolated from contact with His own world that man was subjected to a mere blind uniformity of system. Why, do we not contradict this every day ? How does the individual live ? By the Will of GOD. When does the individual die ? Precisely at that moment when the divine Will determines. Is the man in health ? To whom does he owe it ? To the ruling of a mechanism or to the Will of GOD ? Does disease overwhelm him ? By whose permission ? By the Will of GOD. Does disease vanish ? Who removed it ? The power of GOD.

The direct action of GOD, His continual intervention in material things, is a necessity of moral government. The moral purposes of the eternal Wisdom cannot be fulfilled apart from His hourly action in the system under which we live. Thus He Himself taught us fearlessly, undoubtingly to

appeal for His help in material needs. It was He Who taught us to say, Give us Bread.

II.

✓ Prayer for material wants seems liable to another objection. What if two men pray for something which both cannot have? What if two armies pray for victory?

1. Surely the answer is simple, and it is two-fold.

First we remember that the LORD'S Prayer is a *social* prayer. It is not the selfish petition of the individual. Its very terms are, Give *us* bread. That is, not to me rather than to my brother, not to this nation rather than to that, but to us *all*—to the regenerate humanity, to the Brotherhood of JESUS CHRIST, to the Society founded by His Passion and Resurrection, give us all alike, without individual preferences, our common universal wants, supply the needs of every one. It is a social prayer.

And of course all true petition must be social also. It must embrace the general good. Since the Christian always prays as the member of a world-wide community, he may not isolate himself selfishly from his brethren.

✓ 2. Secondly, all prayer is *conditional*: it is qualified by the proviso, "Thy Will be done." Thus the longing of the individual is to fall in with the designs of the Eternal. The petition for

material blessings is significantly placed in the LORD'S Prayer immediately after that which deals with the Will of GOD.

III.

Give us this day our daily Bread.

Among the lessons which the prayer suggests are these :—

I. Our dependence.

The people of Israel in their wanderings through the wilderness, often realized in its bleak surroundings, the precariousness of their situation. One fact which Sinai, and the Red Sea, and the lonely wilderness emphasized with irresistible effect was this—their utter helplessness, their entire dependence upon GOD for maintenance. And this was the great lesson which their experiences were intended to teach them. "Thou shalt remember all the way which the LORD thy GOD led thee these forty years in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live."¹

Dependence, was Israel's great lesson.

And it is the same fact which the petition of the LORD'S Prayer enforces upon ourselves. We de-

¹ Deut. viii. 2, 3.

pend upon GOD through those anxious days when the heavens are black with clouds and there is a great rain, and the crops are beaten down in the drenching storm, and the weather refuses to improve, and the prospects of the ingathering are doubtful, and we begin to read in the newspapers ominous forecasts of the depression and future distress. Through all this we depend on Him. We depend upon Him when we have gathered it all in, and when it lies upon our tables, and when we receive it, that the Bread which is in itself inherently good may be blessed to our own individual needs. We depend upon Him, that He Who has blessed it in its growth may bless it with sustaining power. For whether we look to the plants of the earth for their sustaining properties, or for the restorative qualities which they contain; neither the one nor the other can take their desired effect without the benediction of Him Who created them. From the cedar of Lebanon to the hyssop on the wall, no sort of usefulness is in them without His will. Paul may plant, Apollos water, but GOD must give the increase, and GOD must give the harvest, and GOD must give the blessing, or else they are valueless as the chaff, and as unsustaining as the dust.

Here it is sometimes said, Can well-to-do people really pray for their daily bread, when they have practically small anxiety about securing it? Assuredly they can, because they know that unless the divine benediction accompany it, it is no good

to them. Thus the wealthiest upon the throne, as well as the poorest in the social scale, are alike dependent upon the blessing of GOD.

2. The prayer would teach contentedness.

It strictly limits us to ask for what is necessary. It does not say, Give me success, give me reputation, but simply, give me bread. "Having food and raiment," says the Christian morality, "let us be therewith content."¹ You labour, you rise up early and late take rest, and eat the bread of carefulness. Why? Is it distinction you want? Is it to rise in the social scale? Is it wealth? Suppose it granted. You will have increased your possessions; but you will have also increased something else—your responsibility.

Has prosperity always been for man's moral good? History confirms the sentence, "I spake unto thee in thy prosperity, and thou saidst, I will not hear."² Depend upon it, that, when a man is waiting for the visitation of death, he will care nothing whether this world's success has crowned him or passed him by. What he will care for is, whether he can carry with a clear conscience the burden of his responsibilities through the portals of the grave. The King of kings and LORD of lords, Who only hath immortality, dwelling in the light which no man can approach unto, when He assumed the conditions of mortality, became poor. Is this fact without significance? JESUS

¹ 1 Tim. vi. 8.

² Jer. xxii. 21.

CHRIST held a lower situation in the social scale than many who are present this morning. He had His daily bread—unless He fasted, or was so occupied with others' wants that He had no time, not even to eat. He had food and raiment, and was therewith content. This is the Christian's ideal, the Christian's Redeemer, the Christian's GOD. It is good for us, His servants, to compare ourselves and our motives with the standard He has set us. Certainly the consideration cannot well be other than humiliating. It sends us away with this reflection : Be not high-minded, but fear. Choose Thou my state of life for me. Give me that which Thou knowest to be best for me. I dare not venture to decide. Let my material surroundings be Thy selecting, Thy decision for me. Give me food and raiment, and teach me to be therewith content. And if Thou give me more than these—as, indeed, Thou hast given me vastly more—Oh, then teach me to employ them, remembering these two facts, that they are Thine, and that I am responsible for the use of them. Teach me in whatever state I am to be therewith content.

IV.

Words such as these, "Give us this day our daily bread," can scarcely be limited to our material wants. They are rather to be interpreted as the Church Catechism understands them : as a prayer to GOD "that He will send us all things that be

needful both for our souls and bodies." Bread, in Scripture, is a term employed certainly in at least two senses—food for the body, food for the soul. And this double use of the word can claim our LORD'S authority. "Whence shall we buy bread, that these may eat?" exclaimed our LORD, before the miracle of the five thousand. And the following day He taught them about "the Bread from heaven"¹—"the Bread of GOD." "If any man eat of this Bread, he shall live for ever." Can we wonder that when He spoke in such terms about spiritual food, they answered Him, "LORD, evermore give us this bread?"²

Following upon our LORD'S own use of the word, Christendom has given this petition of the LORD'S Prayer a spiritual, a *Eucharistic* meaning.

In the highest sense, the Holy Communion was the Church's daily bread. This was naturally the case in those fervent days, of which the Scriptures speak, when they "continued steadfastly in the Apostles' doctrine and fellowship and in the breaking of the bread"—that is, the Holy Communion—"and in the prayers."³ As they knelt before the Altar in their Holy Eucharists, they could not, certainly, exclude that bread of Heaven from the request for daily bread. This Eucharistic meaning is no theory of modern days. Devout writers of Christendom fifteen centuries ago were as clearly convinced as any writer of the present generation

¹ S. John vi. 32.

² S. John vi. 34.

³ Acts ii. 42.

that our LORD'S words could not be confined to a material meaning. Saints and martyrs, and the profoundest teachers of the undivided Church, have taken these words with them to the Altar ages ago ; and we may depend upon it that, for spiritual insight and power to realize what our LORD actually meant, we shall not find them surpassed to-day. They taught from the pulpits of Christendom the Eucharistic meaning of the sacred words. "Give us this day," they said ; that is, during this brief day of our temporal life, while it is called to-day, that spiritual food which we are to receive at the Altar of GOD.¹

And, surely, this spiritual meaning will commend itself to our minds the more we consider it. When we are told to "labour not for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of Man shall give unto you"²—this is the food that we must ask for, and not simply material bread.

And, if this be so, should not those who offer this prayer become *communicants* ? Should not they who say, "Give me my daily bread," take the bread which CHRIST Himself has offered them ? While they take every possible precaution to secure their bodily health, should they not be equally, nay, infinitely more careful to secure the health of the soul ? GOD sustains us in bodily vigour to make this world the arena for the discipline of our moral

¹ S. Aug. Sermon 56.

² S. John vi. 27.

selves. To make that discipline sure, we need all GOD'S maintenance for the soul. Life quickly passes. Its opportunities will not wait ; much less will they return. In the regions beyond death, souls may be grieving now that they starved their spiritual faculties when living among men. Material blessings perish ; but the soul remains. " And if any man eat of this bread, he shall live for ever." Well may we, every one of us, exclaim, " LORD, evermore give us this bread."

FORGIVE US OUR TRESPASSES.

HUMANITY has had three almost universal convictions about its relationship with GOD.

1. The first is *a conviction of sin.*

In proportion to their depth of character will be the sincerity with which they acknowledge their lamentable oft repeated disloyalties to the standard which conscience approves.

2. Upon that confession rests another general conviction of humanity, namely, *the need of reconciliation.*

Conscience declares that sin alienates from GOD, and the more insight men possess into the character of the Eternal GOD the more the truth forces itself upon them, until it becomes an irresistible certainty, that a righteous GOD cannot ignore the existence of sin. GOD is Holy, therefore He cannot regard evil with indifference. The moral indignation of a holy GOD must be turned against all wrong doing. GOD would be holy no longer if He no longer hated sin. There is a terrible expression in Scripture which concentrates in two words the attitude of the Eternal towards sin—

the anger of GOD. Speaking of man in his fallen state it says, the wrath of GOD abideth on him.¹ ✓
The anger of GOD! "Who may stand in Thy sight when Thou art angry?" ✓

The anger of GOD has of course nothing in common with the vindictive, ill-regulated emotion by which our fallen nature is often swayed.² The anger of GOD has no personal irritation, it is absolutely just. And for that very reason it is far more terrible. The holy indignation of an Eternal Being, surely that is awful even to contemplate? And to recognize that although prosperity surrounds him and worldly prospects are fair, yet that the anger of GOD hangs over a man,—would not this in an instant solemnize and overwhelm any human being if he saw that it represented his own condition?³

Therefore men have deeply felt the need of reconciliation with GOD. They have earnestly deplored their own sinfulness. They have acknowledged that He was righteous. They have prostrated themselves with agonized intercessions ✓ before the awful Holiness of the just GOD. They ✓ have offered Him most costly sacrifice. They have cut themselves with knives and lancets after their manner, until the blood gushed out. Harder still, they have attempted to atone for sin by a lifelong ✓ service. Many a really noble life has been a living

¹ S. John iii. 36.

² Godet, *Bibl. S.*, N. T., 152.

³ Ps. lxxviii. 2.

✓ sacrifice offered up as a kind of atonement, if that were possible for the sins and offences of youth.

3. But closely following after these comes the third conviction, which is a sense of the *insufficiency of all man's endeavours to effect a reconciliation* for sin. It was impossible for man to obliterate sin. No sacrifice within his power could make amends to the holiness of GOD.

The sin of humanity, from the first to the last sin, from Eden to the Judgment Day, massive and mountainous, dark and immovable, no human power could expiate this.

✓ "No man may deliver his brother, nor make agreement unto GOD for him. For it cost more to redeem their souls, so that he must let that alone for ever. Yea, though he live long and see not the grave."¹ No man could deliver his brother, for no man could even deliver himself.

I.

And what man could not do, that GOD Himself would effect. JESUS CHRIST would make *forgiveness possible*.

When the Twelve gathered round Him in the house in private, and asked Him what they were to pray for, He told them they were to pray for forgiveness. When ye pray, say, Give us bread, forgive us sins. This is what you need. Reconciliation—Forgiveness. The very next thing after daily

¹ Ps. xlix. 7—9.

maintenance, pray to be reconciled with GOD. Forgive us our sins. What does man need? According to the Seven Petitions, first bread, then ✓
pardon.

Certain petitions of the LORD'S Prayer our LORD Himself could repeat. He could say, in the submission of His human nature, Give us bread. He could say, we know that He did say, "FATHER, glorify Thy Name." He could say, as He did in Gethsemane, Thy Will be done. But what He did not say, and could not say, is the petition we are now considering, Forgive us our sins. ✓
Never did such sentiment escape the lips of CHRIST. "Holy, harmless, undefiled, separate from sinners, He did no sin, neither was guile found in His mouth." He could ask humanity the unanswerable question, "Which of you convinceth Me of sin?" And it was impossible for Him to demand that of which He had no need,—reconciliation with GOD. "FATHER, forgive *them*, for they know not what they do." This was naturally His dying redemptive prayer. But nowhere, FATHER, forgive Me. He Whom the FATHER had sanctified and sent into the world was above the reach of moral evil. Therefore He could be our reconciliation, and procure for us the forgiveness of sins.

And the day came when He Who taught them to pray to be forgiven, Himself rose up from among them, and set His face steadily towards Jerusalem, the Holy City, with a fixity and determination

and purpose which startled and awed and silenced them. And they heard Him say He was going to be crucified. And He went up to the crowning scenes of His redemptive life. And He bowed Himself to the earth in the Garden outside the walls of that city which condemned Him, and at last stretched Himself upon the instrument of torment, and hung in silent agony, and interceded and died. "The Lamb of GOD that taketh away the sins of the world."

What does it mean? Simply this: what man could not do JESUS did. Being Himself Eternal GOD He concurred in the utter abhorrence with which the Eternal regarded sin. He robed Himself with manhood that He might be able to die. He bore His perfect human nature stainless to the foot of the cross, and there of His own free act laid down His life. And with His FATHER'S full consent He made to the Holiness of GOD that awful act of reparation which is at once the revelation of sin's true character, and of the FATHER'S unfathomable love. JESUS is GOD. And the virtue of His divinity invested His least act with infinite value and atoning power.

This was the reconciliation after which humanity had struggled vainly all these centuries. This was the one true sacrifice effectively pleading for the whole race of man.

JESUS CHRIST, Eternal SON of Eternal GOD, in virtue of His divinity offers Himself stainless and

perfect, of His own free act, a voluntary sacrifice to the Holiness of GOD in behalf of man.

GOD, exclaims S. Paul, "hath reconciled us to Himself by JESUS CHRIST."¹ JESUS CHRIST "is made unto us wisdom and righteousness and sanctification and redemption."² "We were reconciled to GOD by the death of His SON."³

Now this is GOD'S side of the atonement.

And what share has man in this transaction? None, absolutely none. GOD alone could do this. Man could do nothing in the redemptive work. He cannot touch it. It is purely GOD'S doing. Man can only look on. "Stand still, and see the Salvation of GOD." He can only watch afar off a spectator in the awful event which involves his own eternal hopes.

II.

Let us consider precisely what it was which Calvary brought about. Was every individual forthwith and immediately saved? Was the whole world at once, without an effort of its own, assured of everlasting peace? Pilate, Herod, Caiaphas, were they reconciled with GOD without their knowing it? Assuredly not. CHRIST'S redemptive work consists in this, forgiveness was rendered possible. The human race was brought within reach of eternal happiness. The sacrifice was completed, but it was not yet applied. Reconciliation was

¹ 2 Cor. v. 18.

² 1 Cor. i. 30.

³ Rom. v. 10.

✓ made by CHRIST, but not yet accepted by men. The benefits of redemption were secured to all the world, but they were not yet conferred. Each individual person by himself must come and receive the blessing which CHRIST has obtained for the human race.

1. We come, then, to this important question, How was each separate person to be reconciled to GOD? The answer certainly must be this, In whatever manner the Eternal was pleased to select.

If it be further inquired, as it must be inquired, what method as a matter of fact has GOD selected? the answer is, GOD has selected, as the method of conferring the benefits of redemption upon man, the ministrations of a divine society, the Church of CHRIST. The Holy Church is placed on earth not merely to instruct but also to minister grace. It is not merely a body of religious teachers, but it is intended to confer spiritual gifts upon men. It is to place within every man's reach the highest gifts man can obtain.

According to S. Paul, JESUS CHRIST has committed to the Church the ministry of reconciliation.

2. The benefits of Redemption, which the Church is to distribute to men, are principally supplied through *the Sacraments*.

These methods rest upon the highest authority, namely, that of JESUS CHRIST, Who instituted

them, either in person or through the Apostles guided by the HOLY SPIRIT.

(1.) At the commencement of spiritual life lies the Sacrament of Regeneration, which, if Scripture is to be credited, actually does confer upon the recipient the forgiveness of sins. Saul is bidden by Ananias of Damascus, "Arise and be baptized and wash away thy sins." Saul of Tarsus was here admitted by the Church to something vastly more important than a beautiful ceremony, an outward form. A spiritual change came over his relationship with GOD. He was, from this moment, reconciled with GOD. He approached condemned ; he departed forgiven. There was communicated to him the beginning of a new and a Christian life. He was granted, through the Church's ministrations, a gift which it was impossible for him to bestow upon himself. It was not merely that Saul experienced certain emotions within, but that a real gift was conferred upon him from without. The benefits of Redemption, secured on Calvary for the world at large, were at that hour, and by those means, imparted individually to him. He was regenerate and made GOD'S son by adoption and grace.

(2.) Your Christian life, brethren, was therefore begun when you, like S. Paul, were admitted to the laver of regeneration. "According to His mercy He saved us by the washing of regeneration."¹ "Baptism doth also now save us." At the font the

¹ Titus iii. 5.

benefits of Redemption were, for the first time, conferred upon *you*. But the life which was then begun in you must also be sustained. For that purpose the twelve Apostles, undoubtedly with the express sanction, nay, by the will, of JESUS CHRIST, have appointed *the Sacrament of Responsibility*. Confirmation is a method by which GOD strengthens you. He confers upon you, by the hands of the Church, the seven gifts of the HOLY GHOST. He bestows upon you in the Church benefits which your LORD'S redemptive work has secured to you.

(3.) Many years have elapsed, it may be, since you were thus strengthened by the Holiest. And since that day you have often sinned. Therefore forgiveness must be renewed to you. And for this purpose was ordained *the Sacrament of Forgiveness*. The same Church which received you in your infancy, and washed you in the blood of the Lamb, receives you again in your youth, and again in your repentance. To her is committed the ministry of reconciliation. In virtue of her high commission, she has authority to regenerate and authority to absolve. If she can take the child out of the fallen family of disinheritor and adopt him into the society of the redeemed, it is no greater exercise of power if she can come again and pronounce him to be forgiven. The lips that cannot err have assured to the Church this grace also, this blessed privilege whereby to perform her ministry of reconciliation. "He

breathed on them and said, Receive ye the HOLY GHOST. Whose sins thou dost forgive, they are forgiven."

(4.) "Forgive us our trespases." To effect this reconciliation between GOD and man is one of the great purposes for which the Church was created. And nowhere are GOD and man brought closer together than when the Church pleads before her *altars* in the manner CHRIST Himself ordained. If we hope to be heard when we pray, "O LORD, forgive," well may the Church rest assured of the prevailing influence of her intercessions when, for the sins of the priests and the sins of the people, the sins of the believers and the sins of the unbelieving, for all that are near and for all that are afar off, she offers up, in union with CHRIST'S sacrifice on Calvary, her own most holy sacrifice of the Body and the Blood—"entirely desiring GOD'S Fatherly goodness mercifully to accept this her sacrifice of praise and thanksgiving, most humbly beseeching Him to grant that, by the merits and death of His SON, JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins."¹

Here, then, in this august and solemn mystery, the Church has cried, prostrate and in adoration, "Forgive us our trespases." Year after year continually, perhaps every day, since the time of her foundation to this very hour, she has

¹ Office of Holy Communion.

never ceased to entreat, in the way which CHRIST has taught her, that the benefits of Redemption might be brought home and conferred upon the souls of men. The Church has held up the Body and Blood of CHRIST as her great prevailing act of reconciliation. And when the avenging Angel, the minister of wrath, sees on the Church's altars the Sacred Blood, he will pass by and sheathe his sword, as he did from the houses of Israel centuries ago.¹ The effectual power of CHRIST'S Sacrifice is here. The Church has the right, in His name, and by His authority, to plead, "Forgive us our trespases."

3. GOD, then, in all these various ways, and in others, has committed to His Church the ministry of reconciliation, the ministry of forgiveness. Unhappily, in the religious confusions of this age, large bodies of Christian men have, either wholly or in part, set these Divine methods aside. Now, to set aside Divine institutions must be hurtful to the soul. To offer substitutes for them cannot be justified. These are, by Divine appointment, the channels of GOD'S grace. Certainly, we must acknowledge with thankfulness that the mercies of the Almighty may often overflow the accustomed channels of their conveyance; but what we know for certain is this: these Sacraments rest on GOD'S authority. These are the covenanted channels of His grace. The Eternal Truth has promised His

¹ Cf. Jeremy Taylor. Worthy Communicant.

blessing in them ; the inspired Word of GOD teaches them ; the Apostles enforced them ; the Church throughout all the world has performed them. Nothing but the unworthiness of the recipient can invalidate these. And for our comfort and security we will remember *this* : GOD'S blessings bestowed through Sacraments do not depend on the character of those who minister them. He who ministers at the altar or the font may be spiritually further from CHRIST than any member of his flock. That does not in the least affect the grace conveyed. Unworthy the best of men must be to take part in such glorious ministrations. "We have this treasure in earthen vessels, that the excellency of the power may be of GOD, and not of us."¹ It matters very little whether baptism was conferred by Judas or by S. John, because it was GOD Who gave the increase.²

III.

Reconciliation was obtained by JESUS CHRIST. The benefits of redemption are conferred on mankind through the Church. But assuredly GOD requires of man certain *conditions*.

On Calvary humanity was dealt with as a race. Sacrifice was offered for the whole mass of mankind, without exception, good, bad, and indifferent. This was the Divine act in man's behalf. Here man's part in the transaction begins. Each man

¹ 2 Cor. iv. 7. ² Cf. S. Aug. on the Unity of the Church, 58.

by himself, and quite alone, must, upon his own responsibility, make the awful decision whether he will accept this reconciliation or reject it. Salvation cannot be wrought upon him as if by magic, against or without his will. It is perfectly open to man to repudiate GOD'S offer, if he please. Surely this fact encircles human life with indescribable solemnity.

✓ 1. Of these conditions, *repentance* for our own unworthiness stands chief.

The sacrifice on Calvary rendered forgiveness possible. The sacrament bestows that forgiveness upon men, but not without an effort of their own. The message of the gospel is this, "be ye reconciled with GOD."

When we say, "Forgive us our sins," the spirit in which we approach to be reconciled with GOD must include a genuine repentance. We must acknowledge that GOD'S anger against sin is just. We must ourselves condemn our sin. We must unite with JESUS in the solemn protest which Calvary makes in behalf of righteousness and GOD, against selfishness and evil. We must repudiate the evil we have done, and, what is more, we must abandon it.

We must bow ourselves in humility and reverent love before the moral glory of CHRIST'S most holy life. We must resolve that this henceforward shall be by grace the masterpiece for our imitation. We must determine that, GOD helping us, what we worship we will follow. As we contemplate His incessant victory over even the most legitimate

instincts of our human nature, His perpetual dedication of self to the Holy Will of His Eternal FATHER, we must confess that this is the way that we should walk in, this the direction in which our hearts also must be turned, until somewhere that far-off ideal be ultimately gained of "bringing into captivity every thought to the obedience of CHRIST."¹

2. *Faith* also must be there, when we come and kneel and cry, Forgive. Trustfulness in GOD, conviction that He can confer these blessings we desire, and can confer them through the simplest means, and by the humblest ministrations.

Sometimes men cannot bring themselves to believe that results so mighty are connected with channels so mean. The very simplicity of GOD's methods is erected into an obstacle to faith.² But we are in no way capable judges of the methods which GOD may choose. Things which to our limited knowledge seem unfit, may, in the sight of Eternal Wisdom, be the safest and the best. Faith is here our only prudent guide.

The teachings of Holy Scripture, as interpreted by the Church, are the securest foundations upon which the mind can rest. We must believe that the foolishness of GOD is wiser than men ; that the Almighty is not so limited in power as that He cannot forgive me through prophet or priest if so He please.

"Believest thou that I am able to do this?" is a

¹ 2 Cor. x. 5.

² Tertullian.

✓ question to which we cannot do better than give the scriptural reply, "LORD, I believe, help Thou mine unbelief."¹ As we approach to be reconciled with GOD afresh in any sacrament, this is the spirit in which the Christian should draw near. Methods which the world discredits are often divinely intended tests of our faith, and trials of our humility. Certainly also they are far more than this. The obvious inadequacy of the outward means, the bread, the wine, the words, the water, to confer any spiritual change, is expressly designed to raise our adoring hearts to Him and His working Who has chosen the weak things of this world to confound the things which are strong.²

✓ 3. The last condition of forgiveness is *love*.

Charity towards all men. This condition is expressly added in the prayer which CHRIST has taught us. Forgive me my sins on condition that I forgive those who wrong or injure me.

Upon this condition our LORD repeatedly insists. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee," not, observe, that thou hast aught against thy brother, but that thy brother, which is ✓ a widely different thing, has at the Throne of GOD legitimate cause of appeal against thee; "leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."³

¹ S. Mark ix. 24.

² 1 Cor. i. 27.

³ S. Matt. v. 23, 24.

First be reconciled with thy brother. That is a condition before we come to be reconciled with GOD. Peace with GOD is promoted by being first of all at peace with man.

“Shouldst not thou also have had compassion upon thy fellow servant, even as I had pity on thee?”¹

“Forgive, and ye shall be forgiven.”²

“Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours.”³ Such is the Church’s invitation to the altar of GOD.

Forbearance towards others, a willingness to be reconciled and to forgive—this is the condition of my own forgiveness. The spirit which prompts vindictiveness, and bitter feelings of wounded pride and self-esteem, is in the Christian to be strongly and sternly repressed. I must bear no malice nor hatred in my heart, I must act towards another as I would have GOD act to me when I in turn shall go to Him to be forgiven. Keeping GOD’s verdict steadily in view will curb our personal feelings and hold our passions in restraint. We shall desire to be just and fair. May He, Who prayed in the sharp anguish of Calvary, bestow upon us what none but He can give, the grace of a loving and tender and forgiving spirit.

With repentance for my own unworthiness, with

¹ S. Matt. xviii. 33.

² S. Luke vi. 37.

³ Invitation in Office of Holy Communion.

faith in GOD, with charity towards my fellow men, I may approach the Throne of Eternal Holiness with the words which CHRIST has taught me. I may approach with confidence to the sacraments and blessings by which forgiveness is bestowed. I may approach with hope because I go in the Name of JESUS CHRIST, secure that the words of the Eternal SON of GOD must be acceptable in His FATHER'S ears—Forgive us our sins.

LEAD US NOT INTO TEMPTATION.

I.

REFLECTION upon the mystery of Temptation seems to force upon us the conclusion—

1. That Temptation is *necessary*.

Goodness of character may spring from one of two sources. It may be natural, or it may be acquired. Sweetness of disposition, serenity of temper, and many other graces, are often found among the natural endowments of mankind. But these same graces may come as the final result of many struggles. They may be won at a great price—even the conquest of self. They may, in a word, be acquired. It is goodness in either case, whether a natural endowment or a personal acquisition. But the graces which are acquired possess a moral grandeur which natural graces do not appear to obtain.

Accordingly we can, in part, understand why a moral being should be subject to the discipline of temptation. That the Almighty could have infused such natural graces into the human heart as to render it incapable of being tempted is, indeed,

beyond question. In fact, the Catholic conviction is that GOD will do this very thing for the redeemed after death. Yet it was the Divine will that human graces should not be merely natural but acquired. He willed to place in existence intelligent beings, who, in their patience, should acquire their souls.

Unquestionably, the highest state in which intelligent beings can conceivably exist is a state exempt from all possibility of temptation. This is the condition of GOD Himself. GOD cannot be tempted. This is the condition of the holy angels at the present hour. This is to be the condition of the saints hereafter. The highest condition of will is not to continue equally balanced between evil and good, but to be firmly, irrevocably fixed by character for ever on the side of what is good, and holy, and true. Such condition is not, for mankind, the starting point, but the conclusion. It is that which GOD has made it possible for every man to obtain through trial, as the result of a long development.

Thus, temptation is the discipline by which the will is tested and the character formed. Temptation is the hour which sets before us good and evil, and bids us take our choice.

Temptation is, therefore, the field which calls forth our moral strength. It displays our sincerity, or it reveals our weakness. It declares how far we are, in reality, on the side of GOD and truth; or whether we are on GOD's side at all. Thus, temptations are the field in which moral battles are lost

or won. Temptation is to the Christian what war is to the soldier—it shows what he is made of, what sort he is. Just as in war the soldier wins his reputation for courage, endurance, loyalty, nerve, strength, so in temptation the Christian is winning his crown or losing it.

Temptation, then, is necessary. And when we pray, "Lead us not into temptation," we do not mean, Suffer me not to be tempted, but rather, Suffer me not to fail.

Tempted and tried we must be ; this GOD permits. JESUS CHRIST Himself was led by the HOLY SPIRIT to the scene of His temptation in the wilderness. Temptation is necessary. It is the painful, dangerous, yet salutary discipline through which human character is drawn out, developed and formed.

2. Temptation is also *decisive*. Every day we live we make, we have to make, our choice in things both great and small ; and the result of these perpetual decisions is to leave a permanent effect upon our characters. Day after day continually in our special sphere, whether in the home or in business, whether in crowds or in retirement, in boyhood, in maturity, in age, this trial of character is incessantly going on. It may be in great transactions, as it is for some men ; it may be in small concerns of commonplace existence, as it is for most of us ; but these daily temptations are really decisive, for they show what we are, and they are moulding us in one direction or the other. Temptations come and go.

We make our choice. Heaven is apparently silent. It seems sometimes as if GOD took no notice. So we pass rapidly on. We glide from one period of life into another. The very form of our temptations changes. That which sorely beset us once, besets us now no longer. The temptations of our life at school have departed utterly away ; they are gone into the ever-receding past. The temptations of youth will follow them. Like boyhood's trials, they too will, in turn, take their place in the past. The eager passions of manhood and maturer life which beset us, and hang around us, and influence us to-day, will also, in their turn, at last lie down, to be followed in due succession, GOD willing, by the temptations of age.

But although the temptations of each successive period in human life are not the same, although they come and pass away, they leave behind, upon the personal character, their certain, their deep effect. During all this time we are being tested and tried. We are displaying, before angels and men, what sort we really are.

Thus, human life has nothing insignificant, nothing of no account. The apparently little temptations of the child's life lead on to success or failure, by a most natural development in the larger arena of the world. Nothing is insignificant. The character of boyhood, trained in school life to respect the weak, to honour truth, to be manly, to be loving, against constant temptations to the

opposite, is the promise of noble conquests hereafter, when the boy becomes the man, and takes his place in the fiercer temptations and passions of maturer life. But the reverse is just as true. If he learns dishonesty in the little sphere of school, who will dare to predict for him a manhood of integrity? If he does not learn to speak the truth when he is a child, how shall he reverence it when he becomes a man?

Certainly, he that is faithful in that which is least will be faithful also in much.¹ He who tries to be true in the first encounters with temptation, will be strengthened to bear the severer trials which will inevitably have to be faced.

What are we at the present moment? Pretty much what, by grace, we have made ourselves. We are the sum-total of all those temptations, either surrendered to or resisted. We are weak, according as we have hitherto given way. We are strong, if we have struggled. There is the truth, and we cannot escape it. You are, in character, the result of your conduct in all previous temptations.

II.

Temptation is necessary and decisive. Consequently this moral conflict in life assumes the utmost conceivable importance. The most serious thing about your life is, how you bear yourself in temptation.

¹ S. Luke xvi. 10.

By this consideration you are thrown at once upon the help of GOD. Experience has certainly convinced most men of the fact, how weak we are against temptation. You stand in need at any moment of your life of the grace of GOD.

Here let us remember that

1. *Our temptations are but those which hundreds of men have successfully resisted.* There hath no temptation taken you but such as is common to man—such as lies within the range of human power—such as has fallen to the experience of crowds beside yourself. It is well to remember it. The fact is forcibly presented, of all days in the year, upon the festival of all the Saints.

(1.) They were, as one of them says, men of like passions as we are.¹ They perfectly understood the fascinations of the world and the flesh. They were mortal, too, like us. They were subject to the same infirmities of temper. They had to contend against the same besetting sins. They were not cast in a superior mould, formed out of more costly material, but out of the same common clay; born into the same sinful inheritance; just ordinary persons, of the same flesh and blood as ourselves. They filled all sorts of situations when they were here on earth. They were clerks or they were labourers, they were students or simple-minded and illiterate, they were wealthy or they were poor, they were in high station or in low. They were very variously

¹ Cf. Acts xiv. 15.

tempted, but they, by the grace of GOD, eventually overcame—not, it may be, without many falls; yet they set their faces towards truth. They met temptation in the power of JESUS CHRIST, and clad in the armour of GOD; and when they fell, they repented and rose again. They fought against evil around them, but, above all, within. They loved not their lives unto the death. They would sacrifice anything rather than their honour, their purity, their faith. Therefore are they before the Throne of GOD. See them, Christians! Look them full in the face. They are your brothers! Sisters and brothers of the same common humanity. See, you are intimately related to the saints. Your relatives occupy high places among the moral conquerors, once born on earth, but now translated into heaven. Certainly it is a glorious thought. Your temptations are the same as theirs. Not harder for you, by grace, than long ago for them. If those, by the grace of GOD, could conquer, then, by the same grace, why canst not thou? So wrote one of the saints.¹

(2.) Others, beside the saints, enforce this fact, that there hath no temptation taken you but such as is common to man. Here, in the very thick of the struggle in which you are living, there are to be found brothers and sisters tempted exactly as you are, and, at this very moment, by the grace of GOD, overcoming. Do you ever remember, in your boyhood, when you fell into sore disgrace, making

¹ S. Augustine's Confessions.

the discovery that one of your own age, but lower down in the social scale than you, had been sorely tempted to the very same sin as you, and yet had conquered where you had failed? Do you remember the sense of burning shame that covered you with confusion? You, with all your unmerited blessings, had sinned; he, with his position which you, perhaps, had despised, coming out into an incomparably nobler moral place than you. It is good for us to remember that there hath no temptation taken us but such as is thoroughly common to man; that here, in the same great city in which you live, there are others quite as keenly alive as yourself to the force of this moral trial, yet standing firm and issuing conquerors by the grace of GOD. Well, for very shame's sake, if they by grace can do it, why not we?

2. Remember, also, *that our temptation is not beyond our strength.* Our tendency constantly is to find excuses and extenuating circumstances for ourselves, making out that we are an exceptional case. The fact is, we are nothing of the sort. "GOD will not suffer you to be tempted above that which ye are able to bear."¹ Neither let us put the blame upon our nature. Neither let us turn upon the Almighty and say, "Wherefore hast Thou made me thus?" Why these desires, why these impulses towards evil, why these passions? Why am I not otherwise than I am? These impulses, which must

¹ 1 Cor. x. 13.

be held in check, are the very material of our moral discipline. It is through this very struggle, in which we would feebly surrender, that GOD is preparing to lift our character and give it a moral value which He Himself can take delight in and crown. Think of it! Dim-sighted creatures of the clay! would we venture to improve upon the moral methods of the Everlasting Wisdom, Goodness, and Truth! Is it not a case in which the LORD would answer out of the whirlwind and say, "Who is this that darkeneth counsel by words without knowledge?"¹ Nature is good, and GOD is good, and moral conflict is good, because it can issue in victory, and temptation is under GOD'S entire control, and the promise is certain, that He will not allow you to be tried beyond your strength, but "As thy days are, so shall thy strength be."² Grace proportionate to all your moral needs shall certainly be measured out to you—yes, with liberality, and fulness, and pardon, if only you will do your utmost and be faithful.

3. Remember, also, that GOD will, with the temptation, also make a way to escape—that is to say, He pledges Himself by grace to deliver you. Your temptation is like other men's. Your temptation is not beyond your strength. Better still, GOD'S grace is ready to strengthen you. Are you weak? GOD is Almighty. Are you defenceless? GOD is your protector. And "whoso dwelleth

¹ Job xxxviii. 2.² Deut. xxxiii. 25.

under the defence of the Most High, shall abide under the shadow of the Almighty.”¹ He offers you “such strength and protection as shall support you in all dangers and carry you through all temptations.”² He Who sustains the very worlds in space, He Who “holdeth our soul in life,”³ He Whose moral glory is the source of every good thought, and word, and deed; He in Whose presence evil trembles, promises Himself to be your strength, offers you the grace of GOD. “Without Me ye can do nothing.”⁴ But “My grace is sufficient for you.”⁵ “I can do all things through CHRIST Which strengtheneth me.”⁶

III.

Why, then, is human life strewn by so many failures? Why these moral wrecks upon every shore? The fault is man’s. GOD’S grace has never failed us. But it demands *conditions* on man’s part for its favourable reception.

1. It demands *sincerity*.

Here lies the secret of many failures. Men do not really mean the prayer for grace, “Lead us not into temptation.” The seven devils, the deadly sins, have not really taken their departure. A lurking love for them still remains. We are not sincere. We are not in earnest. We do not want

¹ Ps. xci. 1.

³ Ps. lxxvi. 8.

⁵ 2 Cor. xii. 9.

² Collect for 4th Sunday after Epiphany.

⁴ S. John xv. 5.

⁶ Phil. iv. 13.

GOD literally to take us at our word. The charm of the temptation is still strong. We will give it up, but by-and-by. How often men's prayer is really like that divided love long ago—"Give me purity, but not now."¹ So subtle is the love of sin, that if the temptation were indeed withdrawn men would often grieve. He that honestly desires the conquest over self, he it is who shall be answered in this petition for grace—he who longs for emancipation from every form of ill.

2. The second condition is *personal effort*. What men long after they work for; and you judge the sincerity of their longing by the efforts they bestow upon it, the labours they make to secure it. Does the Christian exhibit the proof of sincerity in the efforts he makes to overcome temptation? The purpose of grace is to strengthen our human efforts, not supplant them. GOD comes to the rescue of our feeble endeavours, when we have put forth all our power. Grace is no substitute for human moral energy. We have a will of our own, and we must exert it.

3. A third condition is *prudence*. He who is anxious for his bodily welfare does not needlessly cast himself in the path of danger or infection. And this is more necessary in moral danger than in risk of bodily harm. He who prays, "Lead us not into temptation," will certainly not put himself uncalled in temptation's way.

¹ S. Augustine's Confessions.

This prudence must deal with many concerns of common life. Prudence must regulate our amusements, our companionships, the books we read. Why should we run unnecessary risks? Our moral state, our redemption from evil, is far too momentous to be trifled with. If we lose our soul, what have we left?

Depend upon it, the only thing which makes contact with evil safe is *duty*. Animated by the love of GOD and a longing to do good to the souls of other men, you can go into the very furnace of temptation unscathed, like those "upon whose bodies the fire had no power, nor was a hair of their head singed, nor the smell of fire had passed on them;"¹ like the physician, who passes through the very plague untouched, with dying men all around him. But let us be sure that it *is* duty which calls us, not curiosity, nor rashness, nor self-will. The grace of GOD will not help us in these. If it be duty which sends you there, then, if you drink any deadly thing into the mind and into the memory, it shall not hurt you. The Eternal, Who allows temptation to assail you in the path of duty, will never leave you nor forsake you there.

But be prudent. There is no disgrace, in moral warfare, in taking flight,—sometimes it is our wisest course. Conscience must decide. There are situations safe for some, but not safe for me. There are companionships about which any sensible

¹ Daniel iii. 27.

man will certainly advise, Give it up. To many in Sodom GOD'S voice says distinctly, "Up, get you out of this place—escape for thy life, lest thou be consumed." Be prudent.

4. The last condition is *self-distrust*, and humility. "Pride goeth before destruction, and a haughty spirit before a fall."¹ And past experience, if it has taught us nothing else, should, at least, have taught us our weakness and insecurity. We none of us know what the final issue of the conflict will be. Appropriate is the advice given to the presumptuous boaster ages ago: "Let not him that girdeth on his harness boast himself as he that putteth it off."² True it is that it is well to call no man happy before his death, for that great crisis determines the issue of all previous temptations.

Self-distrust—it is essential to a Christian heart.

(1.) For no man knows through what temptations he will have to pass before the conflict is ended. And no man can realize the force of a temptation before it comes. Failure, adversity, disappointment, may severely tax the strength of convictions which stood easily enough in the day of security, and unruffled calm. Theories of unbelief, the questionings of doubt, hesitations and fears, which we cast easily aside in the confidence of earlier days, may return with unexpected power in the day of solitude, bereavement, sickness, hard work, disappointment, age.

¹ Prov. xvi. 18.

² 1 Kings xx. 11.

Look upon the world around you, or recall the darker side of your own experience. What have we seen or read, or what have our fathers told us? Does not history and experience speak of some at least who in time of temptation fell away? Does not the world illustrate, by mournful and far too frequent examples, the saying of JESUS CHRIST, they brought no fruit to perfection?¹ They survived their early faith, they signally refuted the promise of their better days. Disappointment chilled them. Or the clouds of unbelief blinded them, or the fervour of a once deep devotion to JESUS CHRIST passed away, and left them like a barren tree on the lofty height, wind-blown and blasted by storm. Or the enticement of some strong temptation allured them and beset them and grew upon them and enfeebled them and finally threw them down. Or they lived to see the shipwreck of faith in men whom they had long known and honoured and loved and trusted; and the sight of the overthrow shook the very foundations of their being, and they have not yet recovered. Thus in one form or another, in many ways, they have reached the same conclusion. They brought no fruit to perfection.

And what is the moral? This:—self-distrust. Be not high-minded, but fear. Men don't realize the strength of temptation before it comes, consequently they presume. "Is thy servant a dog that he should do this thing!"² exclaimed the courtier,

¹ S. Luke viii. 14.

² 2 Kings viii. 13.

recoiling in abhorrence from the cruel, cowardly sin predicted of him. Nevertheless he committed that sin on the following day. He had not realized beforehand the mighty power of sin's solicitation. He met it unprepared, unprotected. It came upon him like a flood, it took by storm his good resolutions, it overwhelmed his repugnances and swept them all away. "Though I should die with Thee, yet will I not deny Thee!" So said the fisherman of Galilee,¹ yet that very night he did three times what he had supposed altogether impossible.

(2.) Presumption and self-confidence are the very witnesses of insecurity—they are the heralds of shame. Sometimes men are permitted to fail in those very good qualities for which they pride themselves. GOD'S grace is withdrawn from them as a punishment for pride. They are made to feel that whatsoever goodness they possess is GOD'S gift, not their own. "What hast thou that thou didst not receive?"² Their pride is brought down—they are humbled. S. Peter prides himself on his loyalty to JESUS CHRIST, and in that very quality upon which he vainly prides himself, he signally fails. "In my prosperity I said, I shall never be removed. Thou, LORD, of Thy goodness hast made my hill so strong. Thou didst turn Thy face from me, and I was troubled. Then cried I unto Thee, O LORD: and gat me to my LORD right humbly."³

GOD often deals with us as we deal with a self-

¹ S. Matt. xxvi. 35.

² 1 Cor. iv. 7.

³ Psalm xxx. 6—8.

confident child. You say, Very well, let him go ; let him learn by his own experience. He goes, and fails, as you knew perfectly well he must. And he is the wiser and the humbler for his failure. So with S. Peter, GOD's help is withdrawn from him. He is abandoned to his own presumption. He faces the temptation. Its strength seems irresistible. He has no power, where he believed himself invincible. The fortress of his courage and devotion has gone down with a run. He is defenceless and alone. Most miserably, utterly, shamefully, he fails.

Had he only prayed the prayer which CHRIST had taught him, had he only trusted GOD and not himself, had he cried, Lead me not into temptation—let me not be led away by my own presumption—grace would have rescued him from danger—he would have stood secure.

Briefly then :

Temptation is necessary and decisive. Your temptation is like other men's.

It does not exceed your power.

It is conquerable by the grace of GOD.

But conquest demands conditions.—By sincerity, by personal effort, by prudence, by self-distrust, we place ourselves under the divine protection, and in that strength cannot fail.

“We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting.”¹

¹ The Te Deum.

DELIVER US FROM EVIL.

THIS is the seventh and last petition of the LORD'S Prayer. According to the Revised Version, the rendering should rather be, "Deliver us from the Evil One." Certainly this rendering has high authority in the Catholic Past to recommend it, as well as being the interpretation of the most learned Biblical students at the present day. As such, then, we will consider it. Deliver us from the Evil One—that is, the Devil.

I.

But on the threshold of the subject we are arrested by the question, *Does the Evil One really exist?*

The ancient Sadducee denied altogether the existence of angel or of spirit.¹ To him the Evil One was merely personified malignity, or the creation of religious fear, having absolutely no existence whatever outside the romantic imagination of man.

Now on matters which concern the spiritual sphere there are ultimately two authorities. The

¹ Acts xxiii. 8.

one is human opinion, the other the revelation of GOD.

1. Of these two authorities human opinion is worth nothing on this subject. The reason of man can make no discoveries in that region of spiritual life. As to what may exist there or what does not exist the unaided reason of man can tell us nothing whatever ; except this, that there is no reason at all to suppose that the intellect of man should be the highest form of created intelligence.

Reason can give us no positive information upon the subject, neither can reason decide against it. It may, on the contrary, be urged that the successive stages of existence upon earth, first the purely material and unconscious, then the conscious, finally the moral and intelligent, make it probable that orders of beings should exist whose nature is purely spiritual, and who thus occupy an intermediate place between humanity and GOD.

2. Where reason fails Revelation comes in. Scripture asserts that the Evil One exists.

And it is literally impossible, with any regard for the Bible, to eliminate its teaching on the personality of Satan. Scripture is perfectly clear, from Genesis to the Apocalypse, that there are such persons as Evil Angels. Scripture places in close and frequent contact with human life the active endeavours of personal evil agencies. This is inseparably interwoven into the account of the first human trial. It enters with equal conspicuousness into the temp-

tation of JESUS CHRIST. Satan's existence, activity, malignity, are everywhere asserted or assumed in Holy Scripture. This is not merely a doctrine of the Old Testament, it appears just as forcibly in the New. It occurs in our LORD'S own life and experience. It forms a subject of our LORD'S most solemn warnings and admonitions. This fact to the Christian mind is by itself conclusive. That our LORD by any process of "accommodation" to oriental prejudice should have inculcated tremendous moral truths upon a spiritual basis which He knew to be false, is utterly abhorrent to the moral sense, and destructive to the claims of His divinity.

"If I say the truth, why do ye not believe Me?"¹ Such was our LORD'S appeal for absolute confidence in His teachings. To this end was He born, for this cause came He into the world, that He should bear witness to the truth.² Consequently His least assertions as to the nature and conditions of life in another state must be accepted by the adoring believer with perfect faith and unreserved assurance that what He tells us is exactly true. For us, therefore, Christian brethren, the existence of the Evil One rests on the best of all foundations, which is the statement of JESUS CHRIST.

II.

To Holy Scripture, then, let us turn.

I. According to the Bible, GOD created orders of

¹ S. John viii. 46.

² S. John xviii. 37.

spiritual beings. Apparently they were the first to be created, for at the material creation "the morning stars sang together, and all the sons of GOD, (the angels,) shouted for joy."¹ As to their numbers we can form no conception. But this we know, they were gifted with immortality and unfading strength. High among these, if not chief, yet exalted in the orders of celestial intelligences, stood Lucifer, the Day Star, the "Son of the Morning,"² pre-eminent for glorious gifts, resplendent for brilliancy, one of the noblest among GOD'S creatures.

2. Remember too that he was created good.

He, like everything else, was perfect of his kind. There is no such thing in existence as a being created with an evil nature. GOD did not create evil. What GOD created was good. Evil resides not in any created substance whether material or spiritual. Evil resides in the will and heart and affections of intelligent beings. Lucifer, then, was good, was perfect, in the day when GOD created him. "GOD saw all that He had made, and behold, it was very good."³

"Thou wast perfect in thy ways, from the day that thou wast created till iniquity was found in thee."⁴

3. Created good, and yet he fell. By the exercise of his own free-will even in that august assembly of the angels, he sinned. Deliberately he sinned.

¹ Job xxxviii. 7.

³ Genesis i. 31.

² Isaiah xiv. 12.

⁴ Ezekiel xxviii. 15.

The precise character of the sin we are not told. It is generally believed that it was pride.¹

Some form of selfishness, which would have dethroned GOD if it could, and set up in GOD'S place its own desires.

Thus the terrible conflict between evil and good was begun in a higher region than the life of man, even among the purely spiritual orders of existence. An archangel sinned. In some way he repudiated GOD. He "abode not in the truth," says our LORD in S. John.²

Therefore "there was war in Heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in Heaven."³

"I beheld Satan," exclaims our LORD, "like lightning, fall from Heaven."

4. Henceforth *his occupation* consists in leading, snaring, seducing others into sin.

Does it seem to you incredible that an angel could sink so low? Does it appear well-nigh beyond belief that an associate formerly of the holiest existences, should come to the vile employment of tempting others into sins of which he is by his very nature incapable? Alas! *corruptio optimi pessima*. Who can tell what depths are reached when an angel sins? What it shows is the degradation of which a high-born nature is capable. He

¹ Cf. Isaiah xiv. 12.

² S. John viii. 44.

³ Rev. xii. 7, 8.

who abandons goodness for himself cannot long rejoice to see goodness in others. Moral superiority excites our reverence if we ourselves are moral, but otherwise the sight of goodness rouses dislike, animosity, hatred, fear. An evil nature will cast aspersions, which it does not itself believe, upon another's, a better man's, reputation. An evil nature does not like to be alone in sin. Out of envy for another's goodness it will tempt another into sin. This is most Satanic, yet most natural to an evil mind, and we need not go down into Hell to see it realized. History, if not experience, assures us that the Satanic disposition exists on earth.

Thus the Evil One tempts mankind. Herein consists his occupation. From the Garden of Eden to the Wilderness of CHRIST's fasting, and on to the last act of human probation, he works, implanting the evil thought, inciting the evil passion, spurring on the evil intention, completing the evil deed. According to the sacred writer, his influence was at work in producing death, "through envy of the devil came death into the world."¹ He is traced either in person, or through his agents in every national and individual life; in the incredulity of the Jews, in the denial of S. Peter, in the apostasy of Judas, in the perversions of paganism, in many a cruel form of human malady, and in the aberrations of a mind diseased.²

¹ Wisdom ii. 24.

² Didon, Life of CHRIST, i. 285.

5. Scripture describes his *character* in dark and awful terms. He is the Evil One.¹ The phrase describes his badness. He is the Devil,² that is to say the calumniator, the slanderer, the false accuser, or, in the very words of JESUS CHRIST, he is a liar³ and the father of it. He is the Enemy,⁴ a name which denotes his antagonism to GOD, and goodness, and truth. He is Satan.⁵ He is the Serpent.⁶ He is the Dragon.⁷ He is called a murderer.⁸ Again, in language descriptive of his power and influence among men, he is called the Ruler of this world. He is compared to a ravenous beast, a roaring lion, walking about seeking whom he may devour.⁹

Thus his characteristics may be gathered up as being chiefly two.

First subtlety.

Astute and cunning, possessed of great gifts, and of vast experience, he possesses the art of adapting himself to the person whom he would deceive. To one he comes with the wisdom of the Serpent, to another he can transform himself into an angel of light. Throughout his dealings with men he is a liar.

In his temptations of Adam, of Job, of JESUS CHRIST, he presents with great subtlety such inducements as are likely to prove most forcible seductions into sin. He veils himself in plausible

¹ S. Matt. vi. 13.

² S. Matt. iv. 1.

³ S. John viii. 44.

⁴ S. Matt. xiii. 25.

⁵ Rev. xii. 9.

⁶ Ibid.

⁷ Rev. xii. 9.

⁸ S. John viii. 44.

⁹ 1 S. Peter v. 8.

appearance. He robes himself in deceit. He hides his true character. He is mean, underhand, deceitful, false.

Then destructive strength. An evil agency, bent upon doing evil, walking about seeking whom he may devour. Concentrating the whole strength of his majestic faculties upon disseminating evil—moral destruction. In power, an angel; in occupation, a devil. Prompting base, cruel suggestions and desires into human minds and imaginations; opposing himself to all that is called GOD¹ or that is worshipped; in permanent antagonism to goodness, purity, obedience, truth; acting against the Almighty; casting tares among the wheat; endeavouring to counteract all pure and holy teachings by evil thoughts and base desires; taking away the good seed sown in men's hearts.

Such is the Scriptural teaching on the personality of Satan. A being who has—

“ Strength.

Strength to behold God and not worship Him,
Strength to fall from Him and not cry to Him,
Strength to be in the universe and yet
Neither God nor His servant.”²

Heartlessness.

For, plainly, he tempts men into evil courses, which to himself can have no possible fascination.

And this, surely, is the deepest and darkest trait of his subtle and repulsive self. It is not so much

¹ 2 Thess. ii. 4.

² E. B. Browning. Drama of Exile.

that he sins in person, but that he takes delight in leading others into sin. Remember that the essence of devilry is to lead others into sin.

III.

Such a subject as this can scarcely be set aside as too speculative to be useful. The moral lessons it contains have the highest practical utility.

I. We learn first of all *what the nature of our conflict really is.*

It stands to reason that for success in warfare the nature of the enemy must be studied and known. He who understands the field and the forces at his opponent's disposal will know best how to prepare and where to be on guard. Our fight, then, is not merely against flesh and blood, not merely against our own fleshly inclinations, not merely against the world around, but also against spiritual wickedness, in spiritual, unseen, yet ever active agencies perpetually around our path. If this is the fact, then we ought to know it. And no man can meet it, unless he does know the fact, and takes it into account in his daily life. Depend upon it that when the Evil One succeeds in so completely masking his endeavours from our contemporaries that they fail to realize his very existence, then, indeed, subtlety has crowned itself. To persuade men that he doesn't exist is Satan's masterpiece.

There is no enemy near, says the labourer in the

field ; but while men slept in fancied security the enemy sowed tares among the wheat.

There is no enemy near, exclaimed the sentry without the camp ; but while men dismounted, the enemy crept up in the long grass and a prince was slain.

“ When they shall say, Peace and safety ; then sudden destruction cometh upon them.”¹

Have you not known it ? Have you not felt it when you were alone, in labour, in relaxation, in study, or in the street, the sudden rise, unbidden and unwelcome, of profane and ugly, and bestial and filthy thoughts ? What are these ?—whence came they ? Certainly not from above—not from ourselves either, we will dare to say ; but from beneath.

They have come to us from the Evil One. Let us repudiate them on this very ground. We can turn upon such evil suggestions and say : These are your thoughts, O Satan, not mine ; and as such I disown them, I repudiate them, I cast them out. Thus to recognize the personality of the tempter, and act accordingly, will be morally helpful. As holy thoughts and good desires come to us from the Divine SPIRIT of Holiness, and should be welcomed and received as angel visitations, as when Gabriel came to Mary : so should the evil suggestion be disowned as when Satan came to CHRIST—Get thee behind me, Satan.

¹ 1 Thess. v. 3.

2. We learn also the deadliness of knowledge when uncontrolled by goodness and faith.

You say that knowledge is power—and so it is ; but it is a power which can be exercised in two directions. It may be a mighty instrument for propagating evil, or it may be made subservient to the highest purposes of good. Place knowledge in the hands of a vicious person and there is no limit to its destructive influence. Mere knowledge does not make men moral : if it did, Satan ought to be one of the most moral persons in the universe. The Evil One is the highest and most terrible witness that neither genius, nor wisdom, nor the most brilliant intellectual gifts, nor the widest range of practical experience, nor a purely spiritual nature, will necessarily make an intelligent being one degree better than the most ignorant, uncultured, and poor.

Satan is spiritual. Yes ; but he is also degraded. He is brilliantly gifted ; but for all that he is perverted in heart and will. He is wise, yet wicked. Mere knowledge, mere culture, does not and cannot save. Culture, education, civilized surroundings may change the form of evil, but they do not eradicate nor destroy it. They render it infinitely more subtle. They place at its disposal a vast range of weapons which the less cultured does not know of. Thus increasing knowledge, if unregulated by moral goodness, if uncontrolled by religion, often becomes enslaved to the basest of vile pur-

poses, as the story of any vast city too plainly proves.

An important warning surely in days when mere knowledge, mere training of the intellect, without the powerful moral influence of religion and faith, is only too commonly prevailing. Train the intellect—yes; by all means—train it carefully, train it well. But above all things train the heart. Implant the love of GOD, the love of the Crucified Eternal SON of the Holiest, deep within the best and strongest affections of man, then shall knowledge be indeed turned to good account, and the day-stars of England's genius shall not be turned into princes of darkness.

3. We learn also the fatal character of spiritual sins.

Public opinion, while it assuredly condemns certain coarser kinds of sin, thinks lightly enough of sins of a spiritual kind. Respectable men speak plainly enough against the sins of the drunkard and the sensualist. But the purely spiritual sins of pride, of neglect of GOD, the life without prayer—these the world does not place under much if any condemnation. Now let us remember the archangel's fall. The coarser sins of a sensual description were to him, by his very nature, impossible. His temptations were of a purely spiritual kind. The devil was no drunkard, no degraded victim of vice; but the purely spiritual sin of disowning GOD, the rebellion of his will against that of the

Supreme Goodness and Truth, was of itself sufficient to work his ruin. If the Archangel became the devil by the mere force of spiritual sins, let humanity accept the solemn warning and act upon it. Lucifer became Satan by no career of profligate self-indulgence, but by an incomparably more respectable way.

CHRIST when on earth had mercy on the outcast, on the disreputable, on the publican, and the low and the fallen. But what elicited the severest language of condemnation ever spoken by the lips of CHRIST was the proud, hard, contemptuous respectability of the Pharisee, who was imperilled by spiritual sins. It was a spiritual sin which turned the Archangel of Light into the Prince of Darkness.

You look, moreover, upon the saddest sight in GOD'S universe—the wreck and the overthrow of the brightest and best. You see the rejection and the casting out, and the trampling under foot of a nature once amongst the fairest of that holy host who swept up to the very throne of all existence. You hear that name of Devil, the very name of scorn, contempt and obloquy. You see dark hosts of outcast, ruined angels. You see him, now the Evil One, but made by GOD like others, created good and fair, once the recipient of GOD'S choicest blessings, whom GOD called by name

“Lucifer, kindly said, as Gabriel,
Lucifer, soft as Michael, while serene,

And, standing in the glory of the lamps,
He answered, 'FATHER,' innocent of shame."¹

You see him now, wrecked, blasted, withered,
lost.

"Struck out from nature in a blot,
The outcast and the mildew of things good,
The leper of angels, the excepted dust
Under the common rain of daily gifts.
The snake, the tempter, the accursed,
To whom the highest and the lowest alike
Say, 'Go from us, we have no need of thee.'"²

And you reflect what brought it all about—as
you gaze upon "the dread extremes of what he is
and has been," and you know that the answer is—
rebellion against the Will of GOD—spiritual sin.

IV.

Deliverance from the Evil One is the final petition of the Prayer.

We have considered his existence, his character, and the moral lessons which these imply. From his influence we pray to be delivered.

1. For, although the power of the Evil One is great, yet is that power strictly *within the Divine control*. Satan can move within the limits assigned him. Beyond those limits he can do nothing, and within those limits he has no power whatever over the true children of GOD. Satan may be the strong man armed, but there is a stronger than he Who

¹ E. B. Browning's Drama of Exile.

² Ibid.

comes upon him and overcomes him, and takes from him the armour wherein he trusted.

“They that are with us are more than they that are with them.” For if there are spiritual agencies working for evil, much more are there spiritual agencies labouring for good. Therefore *reliance* upon GOD. If GOD be for us, who can be effectively against us?

Deliverance—this is your prayer. Deliverance from all unreasonable and wicked influences, persons, and powers; knowing “that the LORD is faithful, Who shall stablish you, and keep you from the Evil One.”¹

2. Therefore also—

Resistance. That is man’s last word against the power of the Evil One. “Resist the Devil and he shall flee from you.”

“Be ye helpers—fellow-creatures—
Of the right against the wrong;
Be ye earnest-hearted teachers
Of the truth, which maketh strong.”²

We are stronger than we think. The mighty spiritual forces of evil which we contemplate to-day, appalling as they are, yet what are they to Him, by Whose permission they exist? By the grace of GOD a little child may conquer them. Only resist. Put your heart earnestly into the

¹ 2 Thess. iii. 3.

² E. B. Browning’s Drama of Exile, 70.

petition—Deliver us from the Evil One. Then face him, and he shall flee from you. It shall be true of you as it was of CHRIST—the Devil leaveth Him, and behold, angels, good angels, holy angels, came and ministered unto Him.

March, 1893.

THEOLOGICAL AND DEVOTIONAL WORKS

PUBLISHED BY

J. MASTERS & Co., 78, NEW BOND ST.

Special attention is called to those books marked with an Asterisk () which have been much reduced in price.*

BOOKS FOR THE USE OF THE CLERGY.

Seventh Edition, in one Vol. cloth, 6s. 6d.; calf or morocco, 10s. 6d.

THE PRIEST'S PRAYER BOOK, with a brief Pontifical. Containing Private Prayers and Intercessions; Offices, Readings, Prayers, Litanies, and Hymns, for the Visitation of the Sick; Offices for Bible and Confirmation Classes, Cottage Lectures, &c.; Notes on Confession, Direction, Missions, and Retreats; Remedies for Sin; Anglican Orders; Bibliotheca Sacerdotalis, &c., &c.

Reprinted from "The Priest's Prayer Book,"

RESPONSAL TO THE OFFICES OF THE SICK. For the Use of Attendants. Cloth, 1s.

PAROCHIAL OFFICES. 1d. **SCHOOL OFFICES.** 1d.

OFFICE FOR A RURIDECANAL SYNOD OR CLERICAL MEETING. 1d.

ANGLICAN ORDERS. A Summary of Historical Evidence. 1d.

ITINERARY. Devotions for those who are about to journey. 4d., or 3s. 6d. per 100.

EMBER HOURS. By the Rev. W. E. HEYGATE, M.A., Rector of Brighstone, Isle of Wight. Third Edition Revised, with an Essay on RELIGION IN RELATION TO SCIENCE, by the Rev. T. S. ACKLAND, M.A., Vicar of Newton Wold, author of "Story of Creation," &c. Fcap. 8vo., cloth, 3s.

MEMORIALE VITÆ SACERDOTALIS; or, Solemn Warnings of the Great Shepherd, JESUS CHRIST, to the Clergy of His Holy Church. From the Latin of Arvisenet. Adapted to the Use of the Anglican Church by A. P. FORBES, D.C.L., Bishop of Brechin. Third edition, Fcap. 8vo., cloth, 3s. 6d.; calf, 8s.

THE CHURCHMAN'S DIARY: an Almanack and Directory for the Celebration of the Services of the Church. 4d.; cloth, 10d.; interleaved, 6d.; cloth interleaved, 1s.; roan tuck, 2s.

SERMONS REGISTER, for Ten Years, by which an account may be kept of Sermons, the number, subject, and when preached. Post 4to., 1s.

REGISTER OF SERMONS, PREACHERS, NUMBER OF COMMUNICANTS, AND AMOUNT OF OFFERTORY. Fcap. 4to., bound, 4s. 6d. (The Book of Strange Preachers as ordered by the 52nd Canon.)

REGISTER OF PERSONS CONFIRMED AND ADMITTED TO HOLY COMMUNION. For 500 names, 4s. 6d. For 1000 names, 7s. 6d. half-bound.

***THE BOOK OF COMMON PRAYER OF 1662**, according to the *Sealed Copy* in the Tower, and containing the Acts of Uniformity of 1st Elizabeth and 14th Charles II. Printed in red and black, fcap. 8vo., cloth, 2s. 6d., published at 12s. 6d.

The above work, originally published in 1847, is an exact reprint, is very much reduced in price, and contains 600 pages.

ALTAR SERVICES, with Ornamental Initial Letters and Red Rubrics. Imp. 8vo. This fine Edition, printed at the Chiswick Press, is kept bound in morocco plain, 25s.; morocco antique, 30s.; also in various other bindings.

PRAYERS FOR USE IN THE VESTRY, before and after Service. Royal 8vo., red and black, 1s.

HORARIUM; seu Libellus Precationum, Latine editus. 18mo., cl. 8d.

THE LITTLE HOURS OF THE DAY, according to the Kalendar of the Church of England. Complete Edition, crown 8vo., cloth, 3s. 6d.; wrapper, 2s. 6d.

THE CLERGYMAN'S MANUAL OF PRIVATE PRAYERS. Collected and Compiled from Various Sources. A Companion Book to "The Priest's 'Prayer Book.'" Cloth, 1s.

THE PRIEST IN HIS INNER LIFE. By the late CANON LIDDON. Fcap. 8vo., cloth, 1s.

*THE PARISH AND THE PRIEST. Colloquies on the Pastoral Care, and Parochial Institutions, of a Country Village. By the Rev. F. E. PAGET, Rector of Elford. Fcap. 8vo., 1s.

This work was originally published anonymously, but the author's name is now allowed to be added.

AN EXPOSITION OF THE EPISTLE OF S. PAUL TO THE ROMANS. By the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford. Fcap. 8vo., cloth, 560 pp., price 5s.

PATER NOSTER. ADDRESSES ON THE LORD'S PRAYER. By the Rev. W. J. SPARROW SIMPSON, M.A., Vicar of S. Mark's, Regent's Park. Crown 8vo., cloth, 3s. 6d.

BRIEF HEADS FOR MENTAL PRAYER. By the Rev. Father BLACK. For LENT, 1s. wrapper; 1s. 6d. cloth, nett. For ADVENT, wrapper, 6d.; cloth, 1s.

THE ANGELS' MINISTRY. Notes of a Retreat given at S. Raphael's Home, Torquay, October, 1892, by the Rev. H. W. HITCHCOCK. Crown 8vo., white cloth, 2s. 6d.

FIRST STEPS TO FAITH AND PIETY, or a Manual of Doctrine, Instruction, and Prayer. Compiled by the Rev. J. FENWICK LAING. New edition, 32mo., cloth, 1s. 6d.

A SHORT MEMOIR OF THE REV. T. CHAMBERLAIN, M.A., Vicar of S. Thomas the Martyr, Oxford. By the Rev. ALGERNON BARRINGTON SIMEON, Warden of S. Edward's School, near Oxford. In purple cloth, red edges, with Photograph, price 1s.

THE DAY-DAWN FROM ON HIGH. Some Thoughts on Pre-Christian Religions completed in CHRIST. Four Sermons. By PHILIP T. BAINBRIGGE, M.A., (Oxon.) Vicar of S. Thomas', Regent Street. Cr. 8vo., leatherette cloth, 6d. nett.

FIGHT THE GOOD FIGHT. Addresses for a Bible Class. By E. C. D., author of "Onward, Christian Soldiers." Crown 8vo., 2s. 6d.

HINTS FOR A FIRST CONFESSION. By the Rev. E. B. PUSEY, D.D. Royal 32mo., limp cloth, 6d.

THE MOTHER OF ALL CHURCHES, being a Faithful Translation of one of the Popular Catechisms of the Holy Orthodox Eastern Church, by the Rev. J. G. BROMAGE, M.A., Priest of the Church of England. With an Introduction by the Rev. R. RAIKES BROMAGE, M.A., F.R.G.S., Parish Priest of Christ Church, Frome. With a Frontispiece of His Holiness Nicodemus, Ex-Patriarch of Jerusalem. 18mo., paper wrapper, 1s.

HIDDEN TEACHINGS OF PSALM XXIII., and other Sermons. By the Rev. J. B. JOHNSON, M.A. Fcap. 8vo., cloth, 1s. 6d.

A CATECHISM ON SOME GREAT TRUTHS. By the Rev. J. B. JOHNSON, M.A. 18mo., paper cover, 4d.

THE SEVEN LAMPS OF FIRE COMPARED WITH THE SEVEN WORDS FROM THE CROSS, being Addresses delivered (with some alterations) at S. Columba's, Haggerston, on Good Friday, 1887. By the Rev. J. B. JOHNSON, Assistant Priest. 6d.

MYSTERIES OF PSALM CX. Four Sermons preached (in a simplified form) at S. Columba's, Haggerston, in Advent, 1888. By the Rev. J. B. JOHNSON, Assistant Priest. Fcap. 8vo., paper wrapper, 92 pp. 1s.

CROSS AND CROWN. Seven Meditations. By the Rev. CUTHBERT E. T. WILLS. Dedicated, by permission, to the Lord Bishop of Lincoln. Crown 8vo., leatherette, 1s. 6d.

LETTERS ON LAY-BAPTISM. By DANIEL WATERLAND, D.D., sometime Master of Magdalene College, Cambridge, Canon of Windsor, and Archdeacon of Middlesex. Reprinted from his "Works." With Notes by F. NUTCOMBE OXENHAM, M.A., and a Preface by the BISHOP OF ARGYLL AND THE ISLES. Medium 8vo., 282 pp., 5s.

LAY BAPTISM. An Inquiry into the Spiritual Value and Validity of that Ceremony. With an Appendix containing some Remarks upon a Charge lately delivered by the Lord Bishop of Edinburgh relating to Lay Baptism. By F. NUTCOMBE OXENHAM, M.A. Dedicated by permission to the Lord Bishop of Argyll and the Isles. Second edition, enlarged. Crown 8vo., cloth, 2s.

THE WAY OF THE CROSS: Meditations and Devotions for the Stations. Rendered into English by the Rev. ERNEST DAY, with a Preface by the Rev. A. H. STANTON. 32mo., limp cloth, 1s.

"FAITH ON THE EARTH," and other Sermons. By the late Rev. L. T. LOCHEE, Rector of Barnes. Crown 8vo., 5s. Cheaper edition, 2s. 6d.

SERMONS FOR THE YOUNG. By the Rev. R. G. SOANS. With a Preface by the Rev. CANON WILTON. Fcap. 8vo., cloth, 2s. 6d.

FELIX DUPANLOUP, Bishop of Orleans. By the author of "Charles Lowder." Post 8vo., cloth, 1s. 6d.

THE BUILDERS OF THE CHURCH IN NORTHUMBRIA. Being a History of the Twelve Saints to whom the Stalls in Wakefield Cathedral are dedicated: S. Edwin, S. Paulinus, S. Oswald, S. Hilda, S. Chad, S. Cuthbert, S. Wilfrid, S. John of Beverley, S. Beda, S. Willibrord, S. Alcuin, S. Aelred. By M. H. HALL. Dedicated by permission to the Right Rev. the LORD BISHOP OF WAKEFIELD. Crown 8vo., 2s., cloth.

***MOTHER'S EVENING TALKS.** By FRANCES MACLEAN. Edited, with Preface, by the Ven. J. G. SCOTT, Archdeacon of Dublin. Royal 16mo., cloth, 1s.

MEMENTO. A Perpetual Calendar, or Hints to Awaken Memory. Suggested by A. L. J. G. 4to. Printed on handmade paper. Cloth, elegant, 4s. 6d.

HOLY WEEK AND EASTER. Daily Services—Mattins, Holy Communion, and Evensong—from Palm Sunday to Easter Tuesday inclusive. With TENEBRÆ (from the Rouen Use) for the three last days of Holy Week. The Psalms and Lessons in full, together with Hymns, Antiphons, and other Devotional matter, 18mo., about 260 pp., limp cloth, 2s.

DISLOYALTY TO OUR LORD; or, the Sin of Rome. A Plain Reason against Secession. By the Rev. ARTHUR BRINCKMAN, late Assistant Curate, All Saints', Margaret Street. Small 4to., wrapper, 6d.

THE ENGLISH CATHOLIC'S VADE MECUM: a Short Manual of General Devotion. New Edition, revised and enlarged. Cloth, red edges, 1s.; roan, 1s. 6d.; calf or morocco, round corners, red and gold edges, 3s. 6d. With the Book of Common Prayer, roan, 2s.; calf or morocco, round corners, red and gold edges, 5s.

THE ENGLISH PRIEST'S VADE MECUM: being a Supplement to the above work. Roan, 1s. 6d.

THE DAY OFFICE OF THE CHURCH, according to the Kalendar of the Church of England. A complete Edition, especially for Sisterhoods and Religious Houses. By the Editor of "The Little Hours of the Day." In small 8vo., with considerable alterations and additions, cloth, red edges, 5s.; paper, 4s. 6d.

THE LOVE OF THE ATONEMENT, a Devotional Exposition of the Fifty-third chapter of Isaiah. By the Right Rev. R. MILMAN, D.D., Bishop of Calcutta. Sixth Edition. Fcap. 8vo., cloth, 3s. 6d.; calf, 8s.

HOLY WEEK AND OTHER SERMONS preached in S. Andrew's Church, Pau. By the Rev. R. H. D. ACLAND-TROYTE, M.A., Chaplain. Published by request. Fcap. 8vo., 1s. 6d., paper cover.

FOOTSTEPS TO CALVARY: Meditations on the Passion. With a Preface by the Most Rev. the Lord Archbishop of York. Fcap. 8vo., 2s. 6d.

NOTES ON THE ANGELS. Based on the Writings of S. Thomas Aquinas. Edited by a Priest, and dedicated by permission to the Rev. A. D. Wagner, M.A. Compiled for School Teaching by the Lady in Charge of S. Mary's School for the Daughters of the Clergy and others, Queen Square, Brighton, and inscribed also to the Pupils who have attended this School for the last thirty years. 2nd edition. Cloth, 1s. 6d.

ANGELS. A few Remarks on their office as Ministering Spirits. By Mrs. STONE, author of "A Handbook to the Christian Year." Square 16mo., 3d.

***ANCIENT EPITAPHS,** From 1250 to 1800. Arranged in Chronological order. By T. F. RAVENSHAW, M.A., F.S.A. In Demy 8vo., cloth, 2s. 6d.

This volume, containing nearly 500 epitaphs, will prove a valuable collection to those interested in the search after brasses and other monuments of the past. A very large number were copied by the author from tablets, headstones, and brasses, the remainder being supplied by his friends or taken from county histories.

THE CHRISTIAN SANCTIFIED BY THE LORD'S PRAYER.

By the Author of "The Hidden Life of the Soul," &c. 16mo., cloth, 1s. 6d.

CONFIRMATION LECTURES delivered to a Village Congregation in the Diocese of Oxford. By the Ven. ARCHDEACON POTT. Fifth edition. 2s.

SKETCHES OF ENGLISH NONCONFORMITY, with Introductory Letter by the LORD BISHOP OF TRURO. By the Rev. A. SAUNDERS DYER, M.A., Clare College, Cambridge, Chaplain H. M. Indian Service. Second Edition. Crown 8vo., 1s. 9d.; by post 1s. 11d.

A COMPARATIVE TABLE OF ENGLISH NONCONFORMITY AND THE ENGLISH CHURCH. By the Rev. A. SAUNDERS DYER. Second Edition. price 2d., by post 2½d.

THROUGH THE VEIL. A Word to Mourners. By the Rev. A. SAUNDERS DYER, M.A. Paper cover, gold lettering, 6d.

IS IT RIGHT TO PRAY FOR THE DEAD? By A. J. ANDERSON, Assistant Curate of Mattishall Bergh. With a Preface by H. MORTIMER LUCKOCK, D.D. Canon of Ely, author of "After Death," &c. Royal 16mo., leatherette, 8d.

PRAYERS FOR THE DEAD AND THE COMMUNION OF SAINTS. By WILLIAM RATHBORNE SUPPLE, B.D. Second Edition. Square 32mo., cloth, 1s.

THE WORDS OF INSTITUTION OF THE BLESSED SACRAMENT, with special reference to the Sacrificial Use of *HOIEIN*. By the Rev. W. R. SUPPLE, B.D. Crown 8vo., 6d.

KALENDAR OF THE IMITATION: Sentences for every day of the year from the "Imitatio Christi." Translated from the edition of 1630. Edited by the late Rev. J. M. NEALE, D.D. New edition, royal 32mo., cloth, 1s.

VILLAGE CONFERENCES ON THE CREED. By the Rev. S. BARING-GOULD, M.A., Vicar of Lew Trenchard, Devon; author of "Origin and Development of Religious Belief," &c. Third Edition. Crown 8vo., cloth, 3s. 6d.

***ONE HUNDRED SKETCHES OF SERMONS FOR EXTEMPORE PREACHERS.** By the Rev. S. BARING-GOULD, M.A., author of "Origin and Development of Religious Belief," &c. Fourth Edition. Crown 8vo., cloth, 4s. 6d.

***CHRIST IN THE LAW;** or, the Gospel foreshadowed in the Pentateuch. Compiled from various sources. By a Priest of the Church of England. Third Edition. Fcap. 8vo., cloth, 2s.

GENESIS AND MODERN SCIENCE. By the Author of "CHRIST in the Law," &c. An Explanation of the First Chapter of the Bible in accordance with observed facts. Fcap. 8vo., 1s. 6d.

THE HELIOTROPIUM. By DREXELIUS. 12mo., cloth, 2s. 6d.

FAST AND FESTIVAL. By M. W. Super-royal 32mo., 6d.

**PLAIN CHURCH TEACHING FOR WEEKDAYS THROUGH-
OUT THE YEAR**; or, Readings from the Collect, Epistle, and Gospel of each Sunday
and Holyday. Third edition. Cloth limp, 3s.; cloth boards, red edges, 4s.

THE COPTIC MORNING SERVICE FOR THE LORD'S DAY.
Translated into English by JOHN, MARQUESS OF BUTE, K.T. With the Original Coptic
of those parts said aloud. Crown 8vo., cloth, 6s.

AN ACT OF SPIRITUAL COMMUNION. By the Rev. JAMES
SKINNER, M.A. With Notice by the Rev. T. T. CARTER, M.A., Superior General of
the Confraternity of the Blessed Sacrament. Royal 32mo., cloth, 6d.

ALL THE DAYS OF OUR LIFE. Short Readings for Daily Life
and for the Church Seasons. By C. H. B. Second edition. 32mo., cloth, 1s. 6d.

THE GOLDEN HOURS OF MEDITATION. By LADY ELPHINSTONE.
18mo., price 3d.

INSTRUCTION ON THE SCIENCE OF MEDITATION. With a
Preface by the Very Rev. the DEAN OF ROCHESTER. 18mo., 3d.

**TWELVE MEDITATIONS ON THE CHARACTER AND MIND
OF OUR LORD JESUS CHRIST.** By M. T. 18mo., wrapper, 6d.

THE QUIET LIFE. Readings for the Six Sundays in Lent. By
M. T. 18mo., wrapper, 6d.

A CATECHISM OF THEOLOGY. 18mo., cloth, 1s. 6d.; paper, 1s.
"Very carefully put together, and containing a large mass of trustworthy information
in brief compass."—*Church Times*.

HEROES OF THE CROSS. A Series of Biographical Studies of
Saints, Martyrs, and Christian Pioneers. By W. H. DAVENPORT ADAMS. Crown
8vo., 488 pp., cloth, 7s. 6d.

***CURIOSITIES OF SUPERSTITION AND SKETCHES OF SOME
UNREVEALED RELIGIONS.** By W. H. DAVENPORT ADAMS, author of "Heroes
of the Cross," &c. Cheap edition, crown 8vo., contains upwards of 300 pages, in
limp cloth, 1s. A few copies in cloth boards, 2s.

***A STUDENT PENITENT OF 1695.** Diary, Correspondence, &c.,
of a Student, illustrating Academical Life at Oxford. By the Rev. F. E. PAGET, M.A.,
Rector of Elford. Crown 8vo., cloth, 1s. 6d.

SIX PLAIN SERMONS ON THE LOVE OF GOD. Founded on
the Treatise of S. Francis de Sales. By the Rev. A. J. W. MCNEILE. Fcap. 8vo.,
cloth, red edges, 1s. 6d.

**FIVE PLAIN SERMONS ON THE SACRAMENT OF THE
ALTAR.** By the Rev. W. H. CLEAVER, M.A. Fifth Edition. Fcap. 8vo., 1s.

SIX PLAIN SERMONS ON PENITENCE. By the Rev. W. H.
CLEAVER, M.A. Fourth Edition. Fcap. 8vo., 1s.

***MEMOIR OF THE REV. THOMAS HELMORE, M.A.,** late Priest
in Ordinary and Master of the Children of Her Majesty's Chapels Royal, &c. By
FREDERICK HELMORE. Crown 8vo., with Portrait. Cheap edition, in paper wrapper,
1s.; cloth boards, 1s. 6d.

SPEAKERS, SINGERS, AND STAMMERERS. With Illustra-
tions. By FREDERICK HELMORE, author of "Church Choirs," "The Chorister's
Instruction Book," &c. Crown 8vo., cloth, 4s. 6d.

THE ITALIAN REGISTERS. Voce di Petto. Voce di Gola. Voce
di Testa. By FREDERICK HELMORE, author of "Speakers, Singers, and Stammerers,"
&c., &c. Dedicated to Sir Arthur Sullivan. Crown 8vo., price 6d.

THE CLERGYMAN'S AND CHOIRMASTER'S VADE MECUM,
in selecting from Hymns Ancient and Modern, complete edition. Compiled by the
Rev. JAMES LEONARD FRANCIS, M.A. Second edition. Royal oblong 16mo.,
wrapper, 1s.

The object aimed at in these Tables is to show, almost at a glance, what Hymns there
are in the book in harmony with the various parts of the service, in order that from these
a choice may be made suitable for the particular occasion upon which they are to be sung.

CONCERNING THE FAST BEFORE COMMUNION. A Paper read before the Confraternity of the Blessed Sacrament on the Festival, May 28, 1891, with Three Appendices. By F. W. PULLER, Mission Priest of S. John the Evangelist, Cowley. Wrapper, 1s.; cloth, 1s. 6d.

WORDS IN SEASON TO WORKING WOMEN, being Readings and Stories on the chief Seasons of the Church. By AUSTIN CLARE. 18mo., cl. 1s. 3d.

A STANDARD WORK ON RITUAL.

THE POLITY OF THE CHRISTIAN CHURCH OF EARLY, MEDIEVAL, AND MODERN TIMES. By ALEXIUS AURELIUS PELLICCIA. Translated from the original Latin by the Rev. J. C. BELLETT, M.A. 8vo., cloth, 15s.
Only a few Copies left.

GOD'S WITNESS IN PROPHECY AND HISTORY. Bible Studies on the Historical Fulfillments of the Prophetic Blessings on the Twelve Tribes contained in Gen. xlix. With a Supplementary Inquiry into the History of the Lost Tribes. By the Rev. J. C. BELLETT, M.A. Crown 8vo., cloth, 6s.

***MERCY AND TRUTH.** Lent Sermons on the Conditions of the Workings of Grace. By the Rev. GEORGE A. COBBOLD, B.A. Crown 8vo., cloth, 1s.

SELECT SERMONS OF S. LEO THE GREAT ON THE INCARNATION, WITH THE TWENTY-EIGHTH EPISTLE, CALLED THE "TOME." Translated, with Notes, by the Rev. W. BRIGHT, D.D., Regius Professor of Ecclesiastical History, Canon of Christ Church, Oxford, and Examining Chaplain to the Lord Bishop of Lincoln. Second edition. Crown 8vo., 5s.

BROUGHT TO BOOK. Dr. R. W. DALE on the characteristic Conceptions of the Anglican Bishops and Clergy, and an Answer thereto on each several Matter of Gainsaying. Three Sermons by H. W. HOLDEN, Curate, Whitchurch, Salop. Crown 8vo., paper, 6d.; cloth, 1s.

PSYCHOLOGUS : The Story of a Soul. A Poem. By JULIA GODDARD. Second edition. Fcap. 8vo., 1s.

OUTLINES OF CHURCH TEACHING. A Series of Instructions for the Sundays and Chief Holy Days of the Christian Year. By C. C. G. With Preface by the Very Rev. FRANCIS PAGET, D.D., Dean of Christ Church, Oxford. Second edition. Cr. 8vo., cl. 3s. 6d.

OUTLINES OF PLAIN INSTRUCTIONS FOR BIBLE CLASSES. Edited by the Rev. J. R. WEST, M.A., Canon of Lincoln, and Vicar of Wrawby. Fcap. 8vo., 8d.

THE CHURCH IN ENGLAND CATHOLIC DEFENCE TRACTS.
4d. each, or 2s. 6d. per hundred.

- I. The Church of England the Catholic Church in England.
- II. Protestantism not English but Foreign.
- III. The Protestant Position and Character of the Roman Communion in England.
- IV. The Scriptures as the Rule of Faith.
- V. Lux Mundi.
- VI. The Church of England, her Identity and Continuity.

BY THE RT. REV. J. F. SPALDING, D.D.,
Bishop of Colorado.

THE CHURCH AND ITS APOSTOLIC MINISTRY. Crown 8vo., cloth, 6s.

THE BEST MODE OF WORKING A PARISH. Crown 8vo., cloth, 6s.

JESUS CHRIST THE PROOF OF CHRISTIANITY. Crown 8vo., cloth, 6s.

THE CURE OF SOULS. A Manual for the Clergy, based chiefly upon English and Oriental Authorities. By W. W. WEBB, M.A., B.S. With Commendatory Preface by the BISHOP OF MILWAUKEE. Crown 8vo., cloth, 6s.

SOME PURPOSES OF PARADISE. An Essay on the Life of the Soul between Death and Resurrection. By the Rev. WALKER GWYNNE. Crown 8vo., cloth, 3s.

BIBLE LESSONS FOR THE CHRISTIAN YEAR, illustrating the Church Catechism. By the Rev. WALKER GWYNNE, author of "The S. Paul's Series of Manuals of Christian Doctrine." Junior Grade, 1s.; Senior Grade, 1s. 6d.

THE "S. PAUL'S SERIES." MANUALS OF CHRISTIAN DOCTRINE. A Complete Scheme of Graduated Instruction for Sunday Schools, by the Rev. WALKER GWYNNE. Approved by the Most Rev. the METROPOLITAN OF CANADA. Introduction by the Very Rev. R. W. CHURCH, M.A., D.C.L., Dean of S. Paul's.—Prayers for Children, in Four Grades: Primary, 4d. Junior, 6d. Middle, 10d. Senior for Teachers and older Scholars, 1s. 6d.

THE BEGINNINGS OF THE HISTORIC EPISCOPATE (A.D. 30—250), Exhibited in the Words of Holy Scripture and Ancient Authors. By the Rev. J. H. BARBOUR, M.A. 1s.

OUR FAMILY WAYS. A Volume adapted for the Teaching of Young People, more especially those preparing for Confirmation. 16mo., cloth, 2s. 6d.

APOLOGIA PRO RITU. PHILOSOPHY OF RITUAL. By L. P. GRATACAP, A.M. Second edition. 12mo., cloth, 290 pp. Cheap edition, 4s. 6d.

ELEMENTS OF MORAL THEOLOGY, based on the Summa Theologiæ of S. Thomas Aquinas. By the Rev. JOHN J. ELMENDORF, S.T.D., Lecturer in Moral Theology at the Western Theological Seminary, Chicago, and late Professor of Mental Philosophy in Racine College. Large 12mo., 650 pp., with copious Index, &c., bound in cloth, red edges, price 10s. 6d.

THE SEVENFOLD GIFT. Notes for Confirmation Classes. By the Rev. G. W. HODGSON. 18mo., 1s.

REASONS FOR BEING A CHURCHMAN. By the Rev. ARTHUR WILDE LITTLE, M.A., Rector of S. Paul's Church, Portland, Maine. Small 4to., cloth, bevelled boards. Eleventh thousand. 6s.

EPISODES IN CLERICAL AND PARISH LIFE, with other Sketches on Church Subjects contributory to Christian Unity. By WILLIAM STAUNTON, D.D. Imperial 16mo., cloth, price 4s. 6d.

WHAT IS MODERN ROMANISM? By the Right Rev. the Bishop of Springfield. Crown 8vo., cloth, 4s.

THE NEW CREATION. 16mo., cloth, 2s. 6d.

SOME AMERICAN CHURCHMEN. By FREDERICK COOK MOREHOUSE. Crown 8vo., cloth, 6s.

THEOLOGICAL OUTLINES. Vol. I. THE DOCTRINE OF GOD. By the Rev. F. J. HALL, M.A., Instructor of Theology in the Western Theological College Seminary, Chicago. 12mo., cloth, 3s.

A DIGEST OF THEOLOGY, being a Brief Statement of Christian Doctrine, according to the Consensus of the Great Theologians of the One, Holy, Catholic and Apostolic Church. Together with an Appendix. By the Rev. Dr. PERCIVAL. 12mo., cloth, 360 pp. 7s. 6d. nett.

AN OPEN LETTER TO THE RIGHT REV. W. C. DOANE, (Bishop of Albany) in reference to the Consecration of the Right Rev. Dr. Brooks, Bishop of Massachusetts. By the BISHOP OF SPRINGFIELD. 8vo., wrapper, 3s.

THE CUP OF LOVING SERVICE. By ELIZA P. TAYLOR. 4d.

BY THE REV. J. S. POLLOCK.

THE PLAIN GUIDE. New and recent edition, revised, wrapper, 3d., limp cloth, 6d.; cloth boards, red edges, 9d.; French morocco, round corners, 1s. 3d. 81st Thousand.

THE FIGHT OF FAITH. Words for Christian Soldiers. A Manual for Confirmation. Super-royal 32mo., wrapper, 3d.; cloth or leatherette, 6d.

RESTING PLACES: A Manual of Christian Doctrine, Duty, and Devotion, for Private and Family use. Limp cloth, 1s. 6d.; cloth boards, 2s.

BY THE REV. T. B. POLLOCK.

THE LITANY APPENDIX. Sixty-sixth Thousand. 1d.; cloth, 2d.

LITANY APPENDIX WITH SEQUEL. 2d.

BY THE REV. F. C. EWER.

MANUAL OF INSTRUCTION FOR FIRST COMMUNION. 18mo., 1s.

GRAMMAR OF THEOLOGY. Sixth Thousand. 18mo., paper boards, 1s. 6d.

CATHOLICITY IN ITS RELATIONSHIP TO PROTESTANTISM AND ROMANISM. Crown 8vo., bevelled boards; 6s. 6d.

BY THE REV. A. C. A. HALL.

MEDITATIONS ON THE CREED. Second edition. 18mo., cloth, red edges, 2s.

MEDITATIONS ON THE LORD'S PRAYER. Third edit. 12mo., cloth, red edges, 2s.

EXAMPLE OF THE PASSION. 32mo., cloth, red edges, 1s. 6d.

REASONABLE FAITH. 12mo., wrapper, 1s.

SOME HINTS FOR LENT. Square 32mo., wrapper, 3d.

CONCERNING CHRIST AND THE CHURCH. Notes for Meditation on S. Paul's Epistle to the Ephesians. 12mo., cloth, red edges, 2s. 6d.

THE SAINTLY LIFE. Notes for Meditation on the Epistle to the Philippians. 12mo., wrapper, 1s.

NOTES FOR MEDITATIONS ON THE COLLECTS FOR SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR. One Vol., 6s.

GOSPEL WOES. Lent Sermons preached in the Mission Church of S. John the Evangelist, Boston. 12mo., cloth, 3s.

THE WORDS FROM AND TO THE CROSS. Meditations for Holy Week and Good Friday. 12mo., cloth, 3s.

SELF-DISCIPLINE. Six Lenten Addresses. Wrapper, 1s. 6d.; cloth boards, 2s. 6d.

BY THE RIGHT REV. J. R. WOODFORD, D.D.,

Late Lord Bishop of Ely.

*ORDINATION SERMONS preached in the Dioceses of Oxford and Winchester, 1860—72. 8vo., 2s. 6d.

*SERMONS PREACHED IN VARIOUS CHURCHES OF BRISTOL. Second Edition. 8vo., 2s. 6d.

*OCCASIONAL SERMONS. Vol. 2. Second Edition. 8vo., 2s. 6d.

BY THE REV. A. G. MORTIMER, D.D.,

Rector of S. Mark's, Philadelphia.

SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS.

Being Sermon Sketches for every Sunday and Holy Day of the Christian Year. Crown 8vo., 6s.

LEARN OF JESUS CHRIST TO DIE. Addresses on the Words of our Lord from the Cross, taken as teaching the Way of Preparation for Death. 16mo., cloth, 2s.

NOTES ON THE SEVEN PENITENTIAL PSALMS, chiefly from Patristic Sources. 3s. 6d.

HELPS TO MEDITATION. Sketches for every Day in the Year. With Introduction by the Bishop of Springfield. Vol. I. Advent to Trinity, 220 Meditations. 8vo., cloth, 7s. 6d. Vol. II. Trinity. 7s. 6d. The object of this work is to supply Material for Meditation and Outlines of Sermons.

LAWS OF PENITENCE. Addresses on the Words of our LORD from the Cross. 18mo., cloth, 1s. 6d.

THE LAWS OF HAPPINESS. Addresses on the Beatitudes. 2s.

FORTY HYMN TUNES TO POPULAR HYMNS. 4to., wrapper, 1s. 6d.; cloth, 2s.

BY THE REV. ROBERT OWEN, B.D.,

Late Fellow of Jesus College, Oxford.

A TREATISE ON DOGMATIC THEOLOGY. 2nd edit. 8vo., 21s.

SANCTORALE CATHOLICUM, or Book of Saints. With Notes Critical, Exegetical, and Historical. 8vo., 18s.

INSTITUTES OF CANON LAW. 10s. 6d.

THE PILGRIMAGE TO ROME. A Poem in Two Books. 5s.

WORKS BY THE COWLEY EVANGELIST FATHERS.

A Special List supplied on application.

BY THE RT. REV. E. T. CHURTON, D.D.,

Bishop of Nassau.

RETREAT ADDRESSES, delivered in the Cathedral of All Saints, Albany. Crown 8vo. In the press.

THE ISLAND MISSIONARY. A Manual of Instruction and Routine, in Ten Practical Addresses, and Notes. Third edition. Crown 8vo., cloth, 3s.

THE MISSIONARY'S FOUNDATION OF DOCTRINE, with Practical Reflections. Second Edition. Crown 8vo., 5s.

BY THE REV. J. R. WEST, M.A.

THE DIVINE USE OF SYMBOLISM. Fcap. 8vo., 6d., cloth, 9d.

THE DIVINE INSTITUTION OF THE CHURCH ON EARTH. Fcap. 8vo., cloth limp, 8d.; wrapper, 4d.

WRESTED TEXTS. Third Edition, complete, revised and enlarged. Paper, 1s.; cloth limp, 1s. 6d.

ON THE FIGURES AND TYPES OF THE OLD TESTAMENT. Second Edition, revised, cloth limp, 1s. 6d.

ON THE NATURE AND CONSTITUTION OF THE PRESENT KINGDOM OF HEAVEN UPON EARTH. Fcap. 8vo., 2s. 6d.

A SHORT TREATISE ON THE HOLY EUCHARIST. Fcap. 8vo., 2s. 6d.

PARISH SERMONS ON THE HOLY EUCHARIST. Fcap. 8vo., cloth, 4s. 6d.

PARISH SERMONS ON THE ASCENSION OF OUR LORD. Fcap. 8vo., 3s. 6d.

PARISH SERMONS FOR THE ADVENT AND CHRISTMAS SEASONS. Fcap. 8vo., 3s.

THE MEMORIAL BEFORE GOD. Crown 8vo., 9d.

"WHAT MEAN YE BY THIS SERVICE?" Exodus xii. 26. Some Account of the Meaning of the Chief Service of the Christian Religion. 4d.

REASONS FOR BEING A CHURCHMAN. Founded on the Holy Scriptures. 4d. Cheap edition for distribution, 1½d.

BY THE REV. G. S. HOLLINGS.

JESUS IN THE MIDST, or Penitent Thoughts and Prayers on the Passion of the Divine Redeemer, and on the Seven Words of our Lord. Royal 32mo., cloth, 9d.

ONE BORN OF THE SPIRIT, OR THE UNIFICATION OF OUR LIFE IN GOD. Crown 8vo., 3s. 6d.

PARADOXES OF THE LOVE OF GOD, especially as shown in the way of the Evangelical Counsels. Crown 8vo., 4s.

MEDITATIONS ON THE DIVINE LIFE AND THE BLESSED SACRAMENT, together with Considerations on the Transfiguration. Crown 8vo., cloth, 3s. 6d.

CONSIDERATIONS ON THE SPIRITUAL LIFE. Suggested by Passages in the Collects for the Sundays in Lent. Crown 8vo., cloth, 2s. 6d.

CONSIDERATIONS ON THE WISDOM OF GOD. Crown 8vo., cloth, 4s.

BY THE REV. T. T. CARTER, M.A.,

Late Rector of Clewer, Hon. Can. of Ch. Ch., Oxford, Warden of the House of Mercy, Clewer.

NOTES OF RETREAT ADDRESSES at Chiselhurst, Cuddesdon, S. Augustine's, Canterbury, Hurstpierpoint, Cowley S. John, &c. In the press.

HARRIET MONSELL. A Memoir. With Portrait from steel engraving by Stodart. Third and Cheap Edition. Crown 8vo., cloth, 2s. 6d.

THE ROMAN QUESTION. In Letters to a Friend. Second Edit., revised and enlarged. Crown 8vo., 3s. 6d.

A REASON FOR DISTRUSTING THE REV. LUKE RIVINGTON'S APPEAL TO THE FATHERS. Crown 8vo., 6d.

PARISH TEACHINGS. The Apostles' Creed and Sacraments. Crown 8vo., cloth, 4s. 6d. New Edition in the Press.

PARISH TEACHINGS. Second Series. The LORD'S Prayer, and other Sermons. Crown 8vo., cloth, 4s. 6d.

SERMONS. Third Edition. 8vo., 9s.

SPIRITUAL INSTRUCTIONS. Crown 8vo., cloth.

1. THE HOLY EUCHARIST. Fifth Edition. 3s. 6d.
2. THE DIVINE DISPENSATIONS. Second Edition. 3s. 6d.
3. THE RELIGIOUS LIFE. 3s. 6d.
4. THE LIFE OF GRACE. Second Edition. 3s. 6d.
5. OUR LORD'S EARLY LIFE. 3s. 6d.
6. OUR LORD'S ENTRANCE ON HIS MINISTRY. 3s. 6d.

LENT LECTURES. Four Series in 1 Vol. Crown 8vo., cloth, 6s.

THE IMITATION OF OUR LORD. Fifth edit. Demy 8vo., 2s. 6d.

THE DOCTRINE OF THE PRIESTHOOD IN THE CHURCH OF ENGLAND. Third Edition. 4s.

THE DOCTRINE OF CONFESSION IN THE CHURCH OF ENGLAND. Third Edition. Crown 8vo., 5s.

THE DOCTRINE OF THE HOLY EUCHARIST, drawn from the Holy Scriptures and the Records of the Church of England. 4th Edit. Fcp. 8vo., 9d.

VOWS AND THE RELIGIOUS STATE. Crown 8vo., 2s.

FAMILY PRAYERS. Seventh Edition. 18mo., cloth, 1s.

EDITED BY THE REV. T. T. CARTER.

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, NIGHT, AND OTHER TIMES, with Rules for those who would live to God amid the business of daily life. Twelfth Edition. Limp cloth, 1s.; cl., red edges, 1s. 3d.; roan, 1s. 6d.; French morocco, 2s.; limp calf, 3s. 6d.

LITANIES, and other Devotions. Second Edition. 1s. 6d.

MEMORIALS FOR USE IN A RELIGIOUS HOUSE. Second Edition Enlarged. 6d.

NIGHT OFFICE FOR CHRISTMAS. 6d.

THE FOOTPRINTS OF THE LORD ON THE KING'S HIGHWAY OF THE CROSS. Devotional Aids for Holy Week. Fcp. 8vo., cloth, 1s.

FOOTSTEPS OF THE HOLY CHILD, being Readings on the Incarnation. Part I., 1s. Part II., 2s. 6d. In One Vol., 3s. 6d. cloth.

MANUAL OF DEVOTION FOR SISTERS OF MERCY. In Eight Parts, or Two Vols., cloth, 10s.; calf or morocco, 17s.

COLLECTS, EPISTLES, AND GOSPELS, suggested for use on certain special occasions and Holy-Days. Crown 8vo., 1s. 6d.

SIMPLE LESSONS; or, Words Easy to be Understood. A Manual of Teaching. Three Parts in one Volume. Fifth Edition. 18mo., cloth, 3s.

- I. On the Creed. II. On the Ten Commandments. III. On the Sacraments.

BY THE REV. J. M. NEALE, D.D.,

Late Warden of Sackville College, East Grinstead.

SERMONS PREACHED IN SACKVILLE COLLEGE CHAPEL.

Second Edition. Four Vols. Crown 8vo., cloth.

VOL. I. ADVENT TO WHITSUN DAY. 7s. 6d.

II. TRINITY AND SAINTS' DAYS. 7s. 6d.

III. LENT AND PASSIONTIDE. 7s. 6d.

IV. THE MINOR FESTIVALS. 6s.

"Among the several volumes of writings by the late Dr. Neale which have been recently published, we must assign the foremost place as regards general utility to the *Sermons preached in Sackville College Chapel*, which hold, as we conceive, the very highest rank amongst modern Sermons

intended to instruct and comfort the unlearned and suffering, by reason of the mingled clearness and beauty, the deep teaching and the practical application with which these admirable discourses abound."—*Church Times*.

"Charming volumes."—*Lit. Churchman*.

READINGS FOR THE AGED.

Selected from "*Sermons preached in Sackville College Chapel*." By the Rev. J. M. NEALE, D.D., Warden of the College. Second edition. Crown 8vo., cloth, 6s.

"One of the most useful books probably ever issued for parochial use is the late Dr. Neale's *Readings for the Aged*. Being

also one of the best known books among us, it needs no recommendation at our hands."—*Literary Churchman*.

SERMONS PREACHED IN A RELIGIOUS HOUSE. Second

Series. Two Vols. Fcap. 8vo., cloth, 10s.

SEATONIAN PRIZE POEMS. Fcap. 8vo., 3s. 6d.

HYMNS FOR CHILDREN. Three Series in One Vol. Tenth Edit.

18mo., cloth, 1s.

SUNDAY AFTERNOONS AT AN ORPHANAGE. Sermonettes for

Children. Third Edition. 18mo., cloth, 2s.

HYMNS FOR THE SICK. Fourth Edition. 6d.; cloth, 1s.

BY THE REV. W. H. HUTCHINGS, M.A.,

Rector of Kirby Misperton.

THE MYSTERY OF THE TEMPTATION. A Course of Lectures.

Second Edition, revised and enlarged, crown 8vo., cloth, 4s. 6d.

"We know of no Lenten book more confidently to be recommended to the clergy. Mr. Hutchings has approached the subject in the spirit of the true theologian. His conclusions are fenced round with the caution and balance that comes of a wide range of

study. It is a book that appeals to the intellect as well as to the affections, and the attentive reader will find when he lays it down that he has mastered a treatise on the Incarnation, as well as a volume of Lectures on the Temptation."—*Guardian*.

THE LIFE OF PRAYER. A Course of Lectures. Second Edition,

revised and enlarged, crown 8vo., cloth, 4s. 6d.

"Nothing can be more delightful than the way in which the author of these Lectures has treated a devotional subject of the very first rank and absolutely needful for every Christian."—*Church Quarterly*.

"It is eminently wise and pious. We do not know any work at once so full and so concise, so sympathetic and so systematic."—*Literary Churchman*.

THE PERSON AND WORK OF THE HOLY GHOST. A Doc-

trinal and Devotional Treatise. Third Edition, revised and enlarged, with an Index, crown 8vo., cloth, 4s. 6d.

"Readers of Mr. Hutchings' valuable work will welcome this new and improved edition. From a Course of Lectures it has

become a Treatise. We may hope that it will become of permanent use to the Church."—*Church Quarterly*.

SOME ASPECTS OF THE CROSS. Third Edition, revised and

enlarged, crown 8vo., cloth, 4s. 6d.

"A thorough and profound treatise on this subject, written with great power of

analysis and with a noteworthy combination of soberness and depth."—*Guardian*.

COMMENTARIES.

Fourth Edition, Four Vols., Post 8vo., cloth, 10s. 6d. each.

A COMMENTARY ON THE PSALMS, from the Primitive and Mediæval Writers; and from the various Office-Books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites. By the Rev. J. M. NEALE, D.D., and the Rev. R. F. LITLEDALE, LL.D.

Vol. 1. *Fourth edition.* Psalm I. to XXXVIII., with Three Dissertations. 10s. 6d.

Diss. I. The Psalms as employed in the Offices of the Church.

II. Primitive and Mediæval Commentators on the Psalms.

III. The Mystical and Literal Interpretation of the Psalms.

Vol. 2. *Third edition.* Psalm XXXIX. to LXXX., with One Dissertation. 10s. 6d.

Diss. IV. Chronology and Authorship of the Psalms.

Vol. 3. *Third edition.* Psalm LXXXI. to CXVIII. 10s. 6d.

Vol. 4. *Second edition.* Psalm CXIX. to CL. With Index of twelve thousand Scripture References, and a new Index of Subjects for the Work. 10s. 6d.

The INDEX OF SUBJECTS may be had separately. Price 1s. in paper cover.

"This truly valuable and remarkable Commentary is a work which *stands almost, if not entirely, alone in the theology of England; and one to which we may fairly challenge Christendom at large to produce anything precisely corresponding.* It will be

found by those who have any taste at all for such studies a rich and valuable mine to which they may again and again recur without running the slightest risk of digging out the contents too hastily."—*Guardian.*

THE PSALM OF THE SAINTS: a Gloss upon Psalm CXIX.

From NEALE and LITLEDALE'S Commentary on the Psalms. Crown 8vo., cloth, 3s. 6d.

MISERERE: the Fifty-first Psalm, with Devotional Notes. Reprinted, with additions, from "Neale's Commentary on the Psalms." 6d.; cloth, 1s.

***A COMMENTARY ON THE SONG OF SONGS.** By the Rev. R. F. LITLEDALE, LL.D., D.C.L. 12mo., antique cloth, reduced to 5s.

AN EXPOSITION OF THE EPISTLE OF S. PAUL TO THE ROMANS. By the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford. Fcap. 8vo., cloth, 560 pp., price 5s.

***A COMMENTARY ON THE PRAYER BOOK**, for the Use of Pastors and Teachers in the Church and School. By the Rev. RICHARD ADAMS, M.A., Vicar of Lever Bridge, Bolton. Fcap. 8vo., cloth, reduced from 4s. to 2s. 6d.

COTTAGE COMMENTARY. In limp cloth, reduced to 1s. each Vol.
I. S. Matthew.—II. S. Mark.—III. S. Luke.—V. The Epistles to the Hebrews, S. James, S. Peter, S. John, and S. Jude.

***READINGS ON THE PSALMS**, with Notes on their Musical Treatment, originally addressed to Choristers. By the Rev. H. HOUSMAN. Fcap. 8vo., cloth, reduced from 3s. 6d. to 1s.

THE ACTS OF THE APOSTLES. An Exposition of the Leading Events recorded in that Book. Cloth, 1s.

THE BOOK OF GENESIS. An Exposition of the Leading Events recorded in it. Cloth, 1s.

***THE EPISTLE TO THE ROMANS.** With Short Notes. By the Rev. CANON CHAMBERLAIN. Fcap. 8vo., cloth, reduced from 2s. to 1s.

A COMMENTARY ON THE TE DEUM. From Ancient Sources. By A. P. FORBES, D.C.L., Bishop of Brechin. 1s.

A COMMENTARY ON THE CANTICLES USED IN THE PRAYER BOOK. By A. P. FORBES, D.C.L., Bishop of Brechin. 1s.

A COMMENTARY ON THE SEVEN PENITENTIAL PSALMS. From Ancient Sources. By A. P. FORBES, D.C.L., Bp. of Brechin. Royal 32mo., cl. 1s.

SHORT NOTES ON THE REVELATION. By L. B. CL., 1s. 6d.

A PLAIN COMMENTARY ON THE MINOR PROPHETS. By the Author of "CHRIST in the Law," &c. Crown 8vo., 7s. 6d.

With 12 Photographs, extra cloth, gilt edges, 5s.; morocco, 10s.

HYMNS FOR LITTLE CHILDREN. By Mrs. C. F. ALEXANDER.
Sixty-eighth Edition, handsomely printed on thick toned paper, with red border lines,
16mo., 2s. 6d.

With 85 Engravings, small 4to., cloth extra, reduced from 6s. to 3s. 6d.
CHEAP EDITION, IN PAPER COVER, 2s.

MORAL SONGS. By Mrs. C. F. ALEXANDER. The Illustrations
have been arranged and engraved by James D. Cooper.

SQUARE PRESENT BOOKS.

New Edition, square 32mo., thick toned paper, cloth, 1s.; mor. or calf, round corners,
red and gold edges, 3s. 6d.—Cheap Edition, Royal 32mo., 4d.; cloth, 6d.; mor., 1s. 6d.

Brother Lawrence's Conversations and Letters.

**THE PRACTICE OF THE PRESENCE OF GOD THE BEST
RULE OF A HOLY LIFE**, being Conversations and Letters of Brother Lawrence.

The present Archbishop of Canterbury, in his work entitled "Singleheart," speaks in
commendation of "Brother Lawrence."

QUAINT CHARMS, KNOTS, AND VERSES. Selected from the
Works of GEORGE HERBERT, 1593–1633, by A. L. J. G. Second edition. Square
32mo., white leatherette, 1s.

CHIPS FROM THE ROYAL IMAGE, being Fragments of the
Eikon Basiliké, the Pourtraiture of his Sacred Majesty (Charles I.) in his Solitudes
and Sufferings. Arranged by A. E. M. ANDERSON MORSHEAD. Edited by C. M.
YONGE. Thick toned paper, square 32mo., 1s.

THE PRESENT STATE OF THE FAITHFUL DEPARTED.
A Sermon. By the Rev. CANON BODY. Ninth edition, in square 32mo., on thick
toned paper, 1s. cloth.—The usual fcap. 8vo. edition, in paper, price 6d.

LIGHT. A Devotional Reading on the Twenty-seventh Psalm. With
Preface by the Rev. R. W. RANDALL, Vicar of All Saints, Clifton, Bristol. Cloth gilt,
red edges, 1s., uniform with "Gold Dust."

DIVINE BREATHINGS; or, a Pious Soul's Thirstings after CHRIST.
With a Preface by W. J. LOFTIE. Cloth gilt, 1s., uniform with "Gold Dust."

JOYFUL YEARS. Translated from the Latin of Lohner, by the Author
of "CHARLES LOWDER," &c. Imperial 32mo., cloth, 1s. 6d.

LITTLE WINGS. Short Verses on Various Subjects. By A. D.
White leatherette, 8d.

THOUGHTS FOR HOLY SEASONS. In Verse. By A. D. White
leatherette, 8d.

GOOD IMPRESSIONS: or, Words of Counsel to the Well-disposed.
A little Book for Young Converts and First Communicants. Square 32mo.

HYMNS OF THE HOLY FEAST. Square 24mo., rubricated, 8d.

**LANTERNS UNTO OUR FEET AND LIGHTS UNTO OUR
PATH.** Verses on the Sacramental Life, Spiritual Witnesses, The Heavenly Way,
and Holy Seasons. By Sister EMMA, C.S.J.B. With a Preface by FLORENCE WILFORD.
Leatherette, 8d.

FOR THE SICK, AFFLICTED, &c.

CONSOLATION FOR THE AFFLICTED. Twenty-eight Meditations translated from the Manuscript of a Russian Lady. By S. K. 18mo., cloth.

THE SERVANTS OF THE SICK: a Manual for Nurses. Containing Devotions for Day and Night Nurses, Special Intercessions, Ejaculatory and Miscellaneous Prayers, Intercessions for Patients, Devotions for the Sick and Dying, Penitential and Eucharistic Devotions, and for the Seasons, Hymns. Royal 32mo. cloth, 1s. 3d.

LIGHT IN DARKNESS. Thoughts for the Suffering. By S. M. C. With a Notice by H. L. SIDNEY LEAR. 32mo., cloth, 6d.

IN TIME OF NEED, or, Words in Season for the Use of District Visitors and others. By JESSIE E. CARTER. Edited by the Rev. CHARLES BODINGTON, Vicar of Christ Church, Lichfield. Super-royal 32mo., cheap edition, 1s.; 1s. 6d.; roan, 2s. 6d.

CHRISTUS CONSOLATOR. Short Meditations for Invalids, from the Writings of Dr. PUSEY, selected by a Lady. With a Preface by GEORGE E. JELF, M.A., Canon of Rochester. 2s.; roan, 3s.

***THE EVENING OF LIFE;** or, Meditations and Devotions for the Aged. By the Rev. W. E. HEYGATE, M.A., Rector of Brighstone, Isle of Wight. Third Edition. Crown 8vo., cloth, 2s.

HOMEWARD BOUND. The Voyage and the Voyagers; the Pilot and the Port. By the Rev. F. E. PAGET, M.A., Rector of Elford. Third edition. Crown 8vo., cloth, 4s.

POCKET BOOK OF DEVOTIONS AND EXTRACTS FOR INVALIDS. By C. LEWIN. Edited by the Ven. ALFRED POTT, B.D., Archdeacon of Berks; Rector of Sonning; Chaplain to the Bishop of Oxford. Super-royal 32mo., cloth, 1s. 6d.

THE DEAD IN CHRIST. A Word of Consolation for Mourners. By the Rev. R. C. LUNDIN BROWN, M.A., late Vicar of Rhodes, Manchester. Third Edition, super-royal 32mo., cloth boards, 1s. 6d.; cloth limp, 1s.

THOUGHTS FOR THE SICK. By M. W. With a Preface by the Rev. H. MONTAGU VILLIERS. Super-royal 32mo., 6d.

A SHORT MANUAL FOR NURSES, intended for those engaged in Nursing the Sick. Compiled by the Author of "Meditations for the Christian Year," &c. Edited by the Very Rev. W. J. BUTLER, M.A., Dean of Lincoln. 32mo., cloth, 6d.

IN MEMORIAM. Thoughts Selected and Arranged by J. F. ELTON and L. BOURDILLON. For use as a book of daily remembrance for departed friends. Royal 32mo., 2s.

PRAYERS AND MAXIMS FOR THE SICK AND AGED. In large type. Fourth Edition. Crown 8vo., cloth, 2s. 6d.

DEVOTIONS FOR THE SICK ROOM, PRAYERS IN SICKNESS, &c. By R. BRETT. Cloth, 2s. 6d.

COMPANION FOR THE SICK ROOM: being a Compendium of Christian Doctrine. By R. BRETT. 2s. 6d.

OFFICES FOR THE SICK AND DYING. Reprinted from "The Churchman's Guide to Faith and Piety." By R. BRETT. 1s.

LEAFLETS FOR THE SICK AND DYING; supplementary to the Offices for the same in "The Churchman's Guide to Faith and Piety." By R. BRETT. Price per set of eight, 6d.; cardboard, 9d.

THE HOURS OF OUR LORD'S PASSION: being Short Prayers for the Sick, chiefly for the use of those engaged in nursing, either for themselves or their patients. 3d.

MANUALS OF PRAYER.

THE DAY HOURS OF THE CHURCH OF ENGLAND, newly Translated and Arranged according to the Prayer Book and the Authorised Translation of the Bible. 27th thousand. New Edition, with Illustrations, crown 8vo., wrapper, 1s. 6d.; cloth, 2s.; calf or mor., 7s. 6d. An Edition on thicker paper, wrapper, 2s., cloth, 2s. 6d. net prices, postage 4½d.

THE SERVICE FOR CERTAIN HOLYDAYS. Being a Supplement to "The Day Hours of the Church of England." New Edition. Crown 8vo., 2s.

THE DAY HOURS, SUPPLEMENT, MEMORIALS, AND LITANIES. 1 Vol., roan, 9s. 6d.; calf or morocco, 13s. 6d.

THE DAY OFFICE OF THE CHURCH. New Edition. Small 8vo., cloth, red edges, 5s.; paper, 4s. 6d.

THE CHURCHMAN'S GUIDE TO FAITH AND PIETY. A Manual of Instruction and Devotions. Compiled by ROBERT BRETT. Fifth Edition. Cloth, 3s. 6d.; antique calf or plain morocco, 8s. 6d. Two Vols., cloth, 4s.; limp calf, 11s.; limp morocco, 12s.

***THE PRIMER**, set forth at large with many Godly and Devout Prayers. Edited, from the Post-Reformation Recension, by the Rev. GERARD MOULTRIE, M.A., Vicar of South Leigh. Fourth Thousand. 18mo., cloth, reduced from 3s. to 2s.

"The Primer is the authorized Book of Family and Private Prayer for the laity of the Church. Its sources are of antiquity equal with that of the Book of Common Prayer; and it was revised and published by the Bishops at the Reformation at the same time with that Book. It is the only book of Private Devotion which has received the sanction of the English Church."—*Preface*.

***THE HOURS OF THE PRIMER**. Published separately for the use of individual members of a household in Family Prayer. 18mo., cloth, reduced from 1s. to 8d.

MANUAL OF DEVOTION FOR SISTERS OF MERCY. Edited by the Rev. T. T. CARTER, M.A. In Eight Parts. Two Vols. cloth, 10s.; calf or mor. 17s.

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, NIGHT, AND OTHER TIMES, with Rules for those who would live to God amid the business of Daily Life. Edited by the Rev. T. T. CARTER. 12th edit. Limp cloth, 1s.; cloth, red edges, 1s. 3d.; roan, 1s. 6d.; French mor., 2s.; limp calf, 3s. 6d.

THE MANUAL: a Book of Devotion. By the Rev. W. E. HEYGATE. Twenty-first Edition. Cloth limp, 1s.; boards, 1s. 3d.; leather, 1s. 6d.; French mor. 2s.; limp calf, 3s. 6d. Cheap Edition, 6d. A Superior Edition, 12mo., cloth, 1s. 6d.

SURSUM CORDA: Aids to Private Devotion. Collected from the Writings of English Churchmen. Compiled by the Rev. F. E. PAGET. 2s. 6d. cloth.

THE MANTLE OF PRAYER; a Book of Devotions, compiled chiefly from those of Bishop Andrewes. By A. N. With a Preface by the Very Rev. W. J. BUTLER, D.D., Dean of Lincoln. Fcap. 8vo., cloth, 1s.; roan, 2s. 6d.

POCKET MANUAL OF PRAYERS FOR THE HOURS, &c., with the Collects from the Prayer Book. New Edition. Royal 32mo., cloth, 1s.; limp roan, 2s.; calf, 3s.

This popular Manual has been revised by several clergymen, and important additions have been made for the purpose of rendering it more suitable for private use, and especially for Retreats.

SHORT DAILY PRAYERS. 4th edition. Toned paper, same size as "Gold Dust." 48 pages, cloth, 1s.; padded calf, 2s.—An Edition in larger type, demy 32mo., cloth, 1s.; calf, 2s. 6d.

"I think this little Book of Prayers is calculated to be very useful to many, and may tend to encourage the habit of prayer at all times of need."—Rev. T. T. CARTER.

THE POCKET BOOK OF DAILY PRAYERS. Translated from Eastern Originals. By the Rev. S. C. MALAN, M.A. Suited for the Waistcoat Pocket. Cloth, 6d.; morocco, 1s. 6d.

DEVOTIONS FOR DAILY USE. With Preface by the Hon. and Rev. Canon COURTENAY. Royal 32mo., cloth extra, 1s.

SHORT DEVOTIONS FOR THE SEASONS. By F. H. M. Cloth, 9d.

A COLLECTION OF PRIVATE DEVOTIONS FOR THE HOURS OF PRAYER. By BISHOP COSIN. 1s.

THE CHRISTIAN'S PLAIN GUIDE. By the Rev. WALTER A. GRAY, M.A., Vicar of Arksey. 32mo., cloth boards, 1s. Cheap Edition, wrapper, 6d.

PRAYERS FOR LITTLE CHILDREN AND YOUNG PERSONS. By R. BRETT. 6d.; cloth, 8d. Part I. 2d.; cloth, 4d. Part II. 4d.; cloth, 6d.

THE YOUNG CHURCHMAN'S MANUAL. Second Edition. 6d.

FAMILY PRAYERS.

FAMILY PRAYERS. By the Rev. CANON CARTER. Sixth Edition. 18mo., cloth, 1s.

BOOK OF FAMILY PRAYERS, collected from the Public Liturgy of the Church of England. By E. G., Minor Canon of Durham. New Edition. 2s.

FAMILY PRAYERS adapted to the course of the Ecclesiastical Year. By the late Rev. R. A. SUCKLING. Sixth Edition. 6d.; cloth, 1s.

PRAYERS FOR FAMILY USE. From Ancient Sources. With Preface by the Archdeacon of S. Alban's. Fcap. 8vo., cloth, 1s.

PRAYERS FOR A CHRISTIAN HOUSEHOLD, chiefly taken from the Scriptures, from the Ancient Liturgies, and the Book of Common Prayer. By the Rev. T. BOWDLER. Fcap. 8vo., cloth, 2s. 6d.

FAMILY DEVOTIONS FOR A FORTNIGHT. Compiled from the Works of BISHOP ANDREWS, KEN, WILSON, KETTLEWELL, NELSON, SPINCKES, &c. (Suited also for private use.) New Edition. Fcap. 8vo., cloth, 1s. 6d.

FAMILY PRAYERS FOR THE CHILDREN OF THE CHURCH. 4d., cloth, 8d.

MORNING AND EVENING PRAYERS FOR A FAMILY OR HOUSEHOLD. Wrapper, 2d. These Prayers were approved and sanctioned by the Right Rev. SAMUEL WILBERFORCE, Lord Bishop of Oxford.

A SHORT OFFICE OF EVENING AND MORNING PRAYER FOR FAMILIES. 6d.

SHORT SERVICES FOR DAILY USE IN FAMILIES. Cloth, 1s.

PRAYERS FOR HOUSEHOLDS. Fcap. 8vo., 4d.

A LITURGICAL FORM OF FAMILY PRAYERS, compiled and arranged from many sources. By a Layman of the English Church. 18mo., cl., 1s. 6d.

DEVOTIONAL BOOKS.

BENEATH THE CROSS. Readings for Children on our LORD'S Seven Sayings. By FLORENCE WILFORD. Edited by CHARLOTTE M. YONGE. 18mo., cloth boards, 1s. 6d.; limp cloth, 1s.

MEDITATIONS ON THE SUFFERING LIFE OF OUR LORD. Translated from Pinart. Adapted to the use of the Anglican Church by A. P. FORBES, D.C.L., Bishop of Brechin. Seventh Edition. Fcap. 8vo., cloth, 5s.; calf, 10s.

***THE MIRROR OF YOUNG CHRISTIANS.** Translated from the French. Edited by A. P. FORBES, D.C.L., Bishop of Brechin. With Engravings, 2s. 6d.; morocco antique, 7s. Cheaper edition, 1s.

THE DIVINE MASTER: a Devotional Manual illustrating the Way of the Cross. By F. M. F. SKENE, author of "Hidden Depths," &c. With Ten steel Engravings. Eleventh Edit. 2s. 6d., morocco, 5s. Cheap Edition, in wrapper, 1s.

THE SHADOW OF THE HOLY WEEK. By F. M. F. SKENE. 18mo., cloth, 1s.

THE PSALTER, or Seven Ordinary Hours of Prayer, according to the Use of the Church of Sarum. Beautifully printed and illustrated. Fcap. 4to., antique binding. Reduced to 15s.

THE DIVINE LITURGY: a Manual of Devotions for the Sacrament of the Altar. For those who communicate. **FOURTH EDITION,** revised, with additional Prayers and Hymns, limp cloth, 1s. 6d. A superior edition printed on toned paper, cloth boards, red edges, 2s. 6d.; calf, 6s.

A FEW DEVOTIONAL HELPS FOR THE CHRISTIAN SEASONS. Edited by Two Clergymen. Two Vols., cloth, 5s. 6d.

THE GREAT TRUTHS OF THE CHRISTIAN RELIGION. Edited by the Rev. W. U. RICHARDS, M.A. 5th edition. Fcp. 8vo. cloth, 3s.; calf, 8s. Five Parts, in packet, 2s. 6d.

MEDITATIONS ON THE MOST PRECIOUS BLOOD AND EXAMPLE OF CHRIST. By the Rev. J. S. TUTT, M.A., Vicar of Markington, Yorkshire. Fcap. 8vo., cloth, 1s.

PRAYERS AND MAXIMS. In large type. Fourth Edition. Crown 8vo., cloth, 2s. 6d.

THE HOUR OF DEATH. A Manual of Prayers and Meditations intended chiefly for those who are in Sorrow or in Sickness. By the Rev. J. B. WILKINSON. Royal 32mo., 2s.

MEDITATIONS ON OUR LORD'S PASSION. Translated from the Armenian of Matthew, Vartabed. By the Rev. S. C. MALAN, M.A. 2s. 6d.

TWELVE SHORT AND SIMPLE MEDITATIONS ON THE SUFFERINGS OF OUR LORD JESUS CHRIST. Edited by the Very Rev. DEAN BUTLER. 2s. 6d.

THE FOOTPRINTS OF THE LORD ON THE KING'S HIGHWAY OF THE CROSS. Devotional Aids for Holy Week. Edited by the Rev. T. T. CARTER. Fcap. 8vo., cloth, 1s.

FOOTSTEPS OF THE HOLY CHILD, being Readings on the Incarnation. Edited by the Rev. T. T. CARTER. Part I., fcap. 8vo., 1s. Part II., 2s. 6d. In One Vol. cloth, 3s. 6d.

***THE HIDDEN LIFE.** Translated from Nepveu's *Pensées Chrétiennes*. Fourth Edition, enlarged. 18mo., 1s.

THE CHRISTIAN'S DAY. By the Rev. F. E. PAGET, M.A. Royal 32mo., 2s. cloth.

MEDITATIONS FOR EVERY WEEK IN THE CHRISTIAN YEAR.

By the Compiler of "Plain Prayers," with an Introduction by the Very Rev. W. J. BUTLER, D.D., Dean of Lincoln. Second Edition. 18mo., cloth, 1s.

THE SEVEN WORDS FROM THE CROSS. A Devotional Commentary. By BELLARMINE. Second Edition. 1s. 6d.**THE THREE HOURS AGONY:** Meditations, Prayers, and Hymns on the Seven Words from the Cross of our Most Holy Redeemer, together with Additional Devotions on the Passion. 4d.

Sanctioned by the Right Rev. the Bishops of Winchester and Bath and Wells.

THE THREE HOURS SERVICE; in Commemoration of our Blessed LORD'S AGONY. A Form of Prayer which may be used in Churches on Good Friday during the time of the Three Hours Darkness. By the Rev. ALFRED CHILD, M.A. 2d.**OUR NEW LIFE IN CHRIST.** Edited by a Parish Priest. Fifth edition. Royal 32mo., 6d.

By the same Author.

THE PRESENCE OF JESUS ON THE ALTAR: a Sequel to "Our New Life in Christ." With a Few Simple Ways of Worshipping Him at the Celebration of the Blessed Sacrament. To which are added, Devotions and Hymns. 18mo., limp cloth, 1s.**HOW TO COME TO CHRIST.** Instructions on Repentance, Holy Communion, and Union with CHRIST. Second edition. Royal 32mo., 4d.**PLAIN WORDS ABOUT OUR LORD'S LIFE;** or, How to Follow CHRIST. Fcap. 8vo., 6s. 6d., or in 12 Parts separately.

These two works were originally written for reading at some Mothers' Meetings in connection with Mission work in a very neglected and populous district in London.

"GOLD DUST" SERIES.

Small pocket volumes, elegantly bound in cloth gilt, 1s.; limp roan, 1s. 6d.; limp calf, 2s. 6d.

GOLD DUST. First Part. A Collection of Golden Counsels for the Sanctification of Daily Life. Translated from the French. With Preface by CHARLOTTE M. YONGE.**GOLD DUST.** Second Part. A Collection of Golden Counsels for the Sanctification of Daily Life. Translated from the French Edited by CHARLOTTE M. YONGE.

In Two Parts, cloth gilt, in case, 2s. 6d.

In One Volume, cloth, 1s. 6d.; limp roan, 2s. 6d.; limp calf or mor., 3s. 6d.

SPARKS OF LIGHT FOR EVERY DAY. Collected by Madame Guizot de Witt, done into English by the Translator of "Gold Dust." Cloth gilt, 1s.; roan, 1s. 6d.; limp calf, 2s. 6d.**GOLDEN TREASURES.** Counsels for the Happiness of Daily Life. Translated from the French. Edited by F. M. F. SKENE, author of "The Divine Master." Cloth gilt, 1s.; roan, 1s. 6d.; calf, 2s. 6d.**GOLD DUST.** Larger Type. Complete in One Volume, 18mo., cloth, full gilt sides, 2s. 6d.; limp roan, 3s. 6d.; limp calf or mor., 6s.**SPRING BUDS:** Counsels for the Young. From the French. By the Translator of "Gold Dust." With a Preface by C. M. YONGE. 18mo., handsomely bound in cloth, 2s.; limp cloth, 1s. 6d.; limp roan, 3s. 6d.; limp calf, 6s.

MANUALS FOR HOLY COMMUNION.

THE SEVENTY-FIRST EDITION.

STEPS TO THE ALTAR: A Manual of Devotions for the Blessed Eucharist. By the Rev. W. E. SCUDAMORE, M.A., Rector of Ditchingham.

1. SIXPENCE IMPERIAL 32mo., cloth, 6d.; French morocco, 1s. 6d.

2. ONE SHILLING . . . DEMY 18mo., cloth, 1s.; French morocco, 2s.; limp calf or morocco, 3s. 6d.

3. ONE SHILLING AND
THREEPENCE . . . DEMY 18mo., (large type,) cloth boards, 1s. 3d.; limp calf, 4s.

4. TWO SHILLINGS . . ROYAL 32mo., printed on toned paper, with red border lines and rubrics, cloth, 2s.; French morocco, 3s.; limp calf or morocco, 4s. 6d.; Persian calf, 4s. 6d.; German calf, 5s. 6d.; russia, 6s.

The ROYAL 32mo. Edition and the COLLECTS, EPISTLES, AND GOSPELS, can be had bound together, price 2s. 6d., cloth; French morocco, 4s.; morocco, round corners, red and gold edges, 6s. 6d.; German calf or russia, ditto, 7s.

INCENSE FOR THE ALTAR. A Series of Devotions for the Use of earnest Communicants, whether they receive frequently or at longer intervals. By the Rev. W. E. SCUDAMORE, Rector of Ditchingham. Royal 32mo., cl., 2s. 6d.

EUCCHARISTIC MANUAL, consisting of Instructions and Devotions for the Holy Sacrament of the Altar. From various sources. By the Rev. G. R. FRYNE, M.A., Vicar of St. Peter's, Plymouth. Nineteenth edition. 1s. 6d., cloth; calf or morocco, 4s. 6d.; German calf, round corners, 5s. Cheap edition, limp cloth, 1s.; roan, 2s.; roan, round corners, red and gold edges, 2s. 6d.

THE MANUAL: a Book of Devotions, containing Prayers for every necessity, and Instructions for a Devout Life. By the Rev. W. E. HYGATE, M.A. 23rd edition. Royal 32mo., cloth limp, 1s.; boards, 1s. 3d.; roan, 1s. 6d.; French mor. 2s.; calf, 3s. 6d.; cheap edition, 6d.

An edition in larger type, Fcap. 8vo., cloth, 1s. 6d.

THE PATHWAY OF FAITH; or, a Manual of Instructions and Prayers, for those who desire to serve God in the station of life in which He has placed them. Limp cloth, 1s.; cloth boards, 1s. 3d.

SHORT DEVOTIONS FOR THE SACRAMENT OF THE ALTAR. By the Rev. W. H. CLEAVER. Third edition. 4d.

DIVINE SERVICE. A Complete Manual of Worship for Assisting and Communicating at the Holy Sacrifice. 654 pages, cloth boards, red edges, fcap. 8vo., 7s. 6d.

THE DIVINE LITURGY. A Manual of Devotions for the Sacrament of the Altar. Fourth Edition, revised and enlarged. Imp. 32mo., 1s. 6d. A Superior Edition printed on toned paper. Cloth boards, red edges, 2s. 6d.; calf, 6s.

DEVOTIONS FOR HOLY COMMUNION. Edited by the Rev. W. U. RICHARDS. 32mo., cloth, 1s.

GUIDE TO THE EUCHARIST. Containing Instructions and Directions, with Forms of Preparation and Self-Examination. 4d.

MANUAL FOR COMMUNICANTS; being an Assistant to a Devout and worthy reception of the Lord's Supper. Large type, 6d.

MANUAL ON THE HOLY COMMUNION. Part IV. of Manuals of Devotion for Sisters of Mercy. Edited by the Rev. T. T. CARTER. 2s.

THE CHURCHMAN'S ASSISTANT AT HOLY COMMUNION. By the Rev. ROBERT F. LAURENCE, M.A. Fcap. 8vo., cloth, 2s.

THE CHURCHMAN'S GUIDE TO FAITH AND PIETY. A Manual of Instruction and Devotion. Compiled by ROBERT BRETT. Fifth Edition, revised. In 1 vol., cloth, 3s. 6d.; calf or morocco, 8s. 6d. In 2 vols., cloth, 4s.; calf, 11s.; morocco, 12s.

LONDON: J. MASTERS & CO., 78, NEW BOND STREET.

L. C.

9633



226.96
Sp26a

66-2755

226.96

Sp26a

66-2755

Sparrow-Simpson, W. J.

AUTHOR

Addresses on the Lord's
Prayer

DEC 30

TITLE

DATE DUE

BORROWER'S NAME

DEC 30 1989

OC06 '97

OC17 '97

Daniel Nyankoon

Andrew Buell #153

Andrew Buell

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

~~LIBRARY~~
~~NORTHEASTERN BIBLE COLLEGE~~
~~ESSEX FELLS, N. J. 07021~~

66-2755 ✓

THE MASTER'S COLLEGE



3 3540 00022 8134